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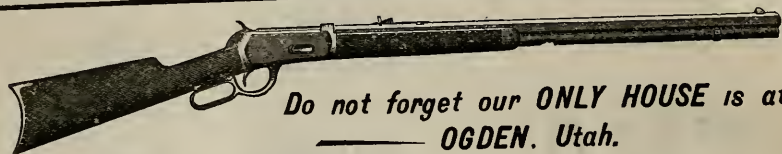
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GOVERNOR CALEB W. WEST

1886-9. 1893-5.

IMPROVEMENT ERA.

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No 10.

THE GOVERNORS OF UTAH.

CALEB W. WEST.

Caleb W. West, the thirteenth and fifteenth governor of Utah territory, succeeded Eli H. Murray, being appointed by President Grover Cleveland in April, 1886. He qualified at Salt Lake City on the 6th day of May. He was the first and only governor who received a reappointment after having been once succeeded. In the year 1889, he was succeeded by Hon. Arthur L. Thomas, and in turn succeeded him for his second term in May, 1893, having been reappointed by President Cleveland in April of that year. He was the last territorial governor and was followed by the present state governor, Hon. Heber M. Wells, on the admission of the territory as a state, on the 6th day of January, 1896. Besides the above distinction, it is worthy of remark that in West's second appointment, President Cleveland made his first exception to the general rule which he had announced not to reappoint to the same office those who had received appointments under his previous administration.

Caleb W. West is the son of Andrew Jackson and Catherine

Murphy West, and he was born at Cynthiana, Harrison Co., Kentucky, May 25, 1844. He attended a private school in that town until he attained the age of fourteen years, and thereafter attended one year at the high school at Millersburg, Kentucky. His father having died during this latter period, he did not return to the school. He studied law, about the opening of the year 1861, in the office of Judge W. W. Cleary, in his native town. A company of infantry being organized in March of that year, he joined the Southern army in the impending struggle. He was elected by the company as orderly sergeant, leaving with it for the south on the 23rd of April, 1861. In this company, he served in the Army of Northern Virginia until his company was mustered out, a little after its term of enlistment of one year had expired. He then left Virginia and enlisted as a private in General John H. Morgan's cavalry, at Chattanooga, Tennessee, Morgan being, at that time, a captain in command of three companies. Subsequently, on the formation of the brigade, a permanent detail of about twenty men was selected to form the advance guard. Mr. West was one of the number chosen for this service, and remained with the guard until promoted and appointed a lieutenant in Company I of Duke's Regiment. He continued with this command until the capture and surrender of General Morgan's forces at Salineville, Ohio, he being included in the capture. He was first sent to the military prison at Camp Chase, Ohio, and after about three months was transferred to Johnson's Island, Lake Erie, where he was confined until the close of the war, being released on the 7th of June, 1865.

Returning to his native town in Kentucky, he secured employment in the circuit clerks' office, being subsequently appointed deputy clerk. While engaged in this employment, he resumed the study of law, and obtained a license to practice early in the year 1867, later opening an office and beginning business for himself. In June of that year, he was married to Nancy Frazer, daughter of H. W. and Eliza H. Frazer. His wife died in 1882, and his son Calcb F. West, the only child of the marriage, died at Cynthiana, Kentucky, in August, 1898.

Shortly after beginning the practice of law, he was appointed county attorney to fill a vacancy, and at the expiration of the

term was elected county judge. He came near obtaining the nomination for lieutenant governor, upon his party ticket, in the gubernatorial election just preceding his appointment to the governorship of Utah, although he made no canvass for such honor, and was not a candidate until placed in nomination before the convention.

The history made during his two terms as governor of Utah, and the part which he took therein, as well as his connection with the public affairs of the territory, during the period between his terms, is not only a matter of record in the published laws and public documents and the pages of the daily press, but is also fresh in the minds of the reading public, and need not be referred to here.

Among the main historical events that occurred in our commonwealth during his administration was the continuation of the persecutions under the Edmunds-Tucker bill, which was the cause of many people leaving Utah to settle in Mexico and Canada, where the settlements of the Latter-day Saints were greatly strengthened by exiles thus sent out. The federal Government took possession of the Church offices and the Church property. In 1888, the legislature made appropriations for the establishment of the Agricultural college, at Logan, and the Industrial or Reform school at Ogden, and the year was unusually prosperous, both in Utah and in surrounding states, a condition preceding the "boom" of 1889-90.

In 1893, the dedication of the Temple took place, the building of Saltair was effected, and about seven thousand Utah people visited the World's Columbian Exposition in Chicago, and there was the pardoning, in 1894, by President Cleveland, of all polygamists, and the restoring them to their civil rights. In 1895, the Constitutional convention was held, which body adopted the present state constitution; and preparations were made for the admission of Utah into the Union.

On the 18th of May, 1896, some months after his retirement from the gubernatorial chair, Mr. West was appointed a special general agent of the Treasury Department in connection with the customs, and assigned to duty at Tacoma, Washington, from which place he tendered his services, at the breaking out of the war with

Spain, to Governor Wells. After six months' service at Tacoma, he was transferred to Portland, Oregon, remaining at the latter place until September, 1899, when he was sent to San Francisco, California. From thence, in September, 1900, he was ordered to Niagara Falls, New York, his present place of residence, where he has charge of the Fourth special agency district under the Treasury department of the government.

A CORRECT ESTIMATION OF VALUES.

One of the first things to learn in life is to put the proper value on things. It is most unfortunate for an American youth to be brought up to think that no one is successful unless he has been able, by hook or crook, to lift himself above the common order of mankind. No man is supposed to be very successful, who has not lifted himself out of poverty. The American youth is seldom told that to perform the common duties of life is to succeed. Somehow or other the word, "success," is nearly always linked with fame or with the attainment of great riches, when it applies, just as readily, to the man who rises in a moderate way in city and in country. The fact is that most of us can never hope to be rich. The greatest wealth of this country is not among the millionaires, but among the common, honest people, who are content to do their duties, cheerfully, willingly, as well as they know how, and then save part of what they make.—*Success.*

THE STORY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

(Continued from page 698.)

But the expulsion from Jackson County was but a prelude to the tragedy soon to follow. A single scene of the bloody drama is known as the Haun's Mill massacre. A small settlement had been founded by "Mormon" families on Shoal Creek, and here on the 30th of October, 1838, a company of two hundred and forty fell upon the hapless settlers and butchered a score. No respect was paid to age or sex, gray heads, and infant lips that scarce had learned to lisp a word, vigorous manhood and immature youth, mother and maiden, fared alike in the scene of carnage, and their bodies were thrown into an old well.

In October, 1838, the Governor of Missouri, the same Lilburn W. Boggs, issued his infamous exterminating order, and called upon the militia of the state to execute it. The language of this document, signed by the executive of a sovereign state of the Union, declared that the "Mormons" must be exterminated or driven from the state. Be it said to the honor of some of the officers entrusted with the terrible commission, that as they learned the true significance they resigned their authority rather than have anything to do with what they designated a cold-blooded butchery. But tools were not wanting, as indeed they never have been, for butchery and its kindred outrages. What the heart of man can conceive, the

*A lecture delivered by invitation at the University of Michigan, at Cornell University, and elsewhere.

hand of man will find a way to execute. The awful work was carried out with dread despatch. Oh, what a record to read; what a picture to gaze upon; how awful the fact!—an official edict offering expatriation or death to a peaceable community with no crime proved against them, and guilty of no offense other than that of choosing to differ in opinion from the masses. American school boys read with emotions of horror of the Albigenses driven, beaten and killed, with a pope's legate directing the butchery; and of the Vaudois, hunted and hounded like beasts as the effect of a royal decree; and they yet shall read in the history of their own country of scenes surpassing even these in their injustice and the depths of the inhuman hate which created them.

In the dread alternative offered them, the Saints determined again to abandon their homes; but whither should they go? Already they had fled before the lawless oppressor over well nigh half a continent; already were they on the frontiers of the country which they regarded as the land of promised liberty. Thus far every move had carried them westward, but farther west they could not go unless they forsook entirely the land of their birth, and abandoned all hope of protection under the Constitution, which to them had ever been an inspired instrument, the majesty of which, as they had never doubted, would be some day vindicated, even to giving them the rights of American citizens. This time their faces were turned toward the east; and a host numbering from ten to twelve thousand, including many women and children, abandoned their homes and fled before their murderous pursuers, reddening the snow with bloody footprints as they journeyed. They crossed the Mississippi and sought protection on the soil of Illinois. Here their sad condition evoked for a time general commiseration.

The press of the state denounced the treatment of the people by the Missourians; and vindicated the character of the "Mormons" as peaceable and law-abiding citizens. College professors published expressions of their horror over the godless crusade; state officials, including even the governor, gave substantial evidence of their sympathy and good feeling. This lull in the storm of outrage that had so long howled about them offered a strange contrast to their usual treatment. Let it not be thought that all the people of Illinois were their friends; from the first, opposition was manifest,

but their condition was so greatly bettered that they might have thought the advent of their Zion to be near at hand.

I stated that professional men, and even college professors raised their voices in commiseration of the "Mormon" situation and in denouncing the "Mormon" oppressors. Professor Turner of Illinois College wrote:

Who began the quarrel? Was it "Mormons?" Is it not notorious on the contrary that they were hunted like wild beasts from county to county before they made any resistance? Did they ever, as a body, refuse obedience to the laws, when called upon to do so, until driven to desperation by repeated threats and assaults by the mob? Did the state ever make one decent effort to defend them as fellow-citizens in their rights or to redress their wrongs? Let the conduct of its governors and attorneys and the fate of their final petitions answer! Have any who plundered and openly insulted the "Mormons" ever been brought to the punishment due to their crimes? Let boasting murderers of begging and helpless infancy answer! Has the state ever remunerated even those known to be innocent for the loss of either their property or their arms? Did either the pulpit or the press through the state raise a note of remonstrance or alarm? Let the clergymen who abetted and the editors who encouraged the mob answer!

As a sample of the press comments against the brutality of the Missourians I quote a paragraph from the *Quincy Argus*, March 16, 1839:

We have no language sufficiently strong for the expression of our indignation and shame at the recent transaction in a sister state, and that state, Missouri, a state of which we had long been proud, alike for her men and history, but now so fallen that we could wish her star stricken from the bright constellation of the Union. We say we know of no language sufficiently strong for the expression of our shame and abhorrence of her recent conduct. She has written her own character in letters of blood, and stained it by acts of merciless cruelty and brutality that the waters of ages cannot efface. It will be observed that an organized mob, aided by many of the military and civil and military officers of Missouri, with Governor Boggs at their head, have been the prominent actors in this business, incited too it appears, against the "Mormons," by political hatred and by the additional motives of plunder and revenge. They have but too well put in execution their threats of ex-

termination and expulsion and fully wreaked their vengeance on a body of industrious and enterprising men, who had never wronged nor wished to wrong them, but on the contrary had ever comported themselves as good and honest citizens, living under the same laws, and having the same right with themselves to the sacred immunities of life, liberty and property.

Settling in and about the obscure village of Commerce, the "Mormon" refugees soon demonstrated anew the marvelous recuperative power with which they were imbued, and a city seemed to spring from the earth. Nauvoo—the City Beautiful—was the name given to this new abiding place. It was situated but a few miles from Quincy, in a bend of the majestic river, giving the town three water fronts. It seemed to nestle there as if the Father of Waters was encircling it with his mighty arm. Soon a glorious temple crowned the hill up which the city had crept in its rapid growth. Their settlements extended into Iowa, then a territory. Governor Lucas, the chief executive of Iowa, and later a governor of Ohio, testified to their worthiness as citizens, and pledged them the protection of the commonwealth. The city of Nauvoo was chartered by the state of Illinois, and the rights of local self government were assured to its citizens. A military organization, the "Nauvoo Legion," was authorized, and the establishment of a university was provided for; both these organizations were successfully effected. It was here that the memorial was prepared and sent to the national government, reciting the outrages of Missouri, and asking reparation. Joseph Smith himself, the head of the delegation, had a personal interview with President Van Buren, in which the grievances of the Latter-day Saints were presented. Van Buren replied in words which have since become famous in "Mormon" literature, "*Your cause is just, but I can do nothing for you.*"

The peaceful conditions at first characteristic of their Illinois settlement were not to continue. The element of political influence asserted itself, and the "Mormons" bade fair to soon wield the balance of power in local affairs. The characteristic unity so marked in connection with every phase of the people's existence, promised too much; immigration to Hancock county was continu-

ous, and the power of the Saints seemed likely to be soon of formidable proportions. With this as the true motive, many pretexts for annoyance were found; and arrests, trials, and acquittals were common experiences of The Church officers.

A charge, which promised to prove as devoid of foundation as had the excuse for the fifty arrests preceding it, led Joseph Smith, President of The Church, and Hyrum Smith, the Patriarch, to again surrender themselves to the officers of the law. They were taken to Carthage, Joseph having declared to friends his belief that they were going to the slaughter. Governor Ford gave to the prisoners his personal guarantee for their safety; but mob violence was supreme—more mighty than the power of the state militia placed there to guard the prison, and these men were shot to death, even while under the governor's plighted pledge of protection. Hyrum fell first; and Joseph, appearing at one of the windows in the second story, received the lead of the besieging hordes, led by a recreant though professed minister of Christ. But the brutish passion of the mob was not yet sated: propping the body against a well curb in the jail-yard, the murderers poured a volley of bullets into the corpse, and fled. Thus was the unholy vow of the mob fulfilled, that as law could not touch the "Mormon" leaders, powder and ball should. John Taylor, who became years afterward President of The Church, was in the jail at the time, received four bullets, and was left supposedly dead.

Until this time, Joseph Smith had been more than the chief ecclesiastical officer; his presence and personality had been ever powerful as stimuli in the people's hearts; none knew his personal power better than the members of his own flock, unless indeed it were the wolves who were ever seeking to harry the fold. It had been the boast of anti-"Mormons" that with Joseph Smith removed, The Church would crumble to pieces of itself. In that personality of their leader, it was thought the secret of the people's strength lay; and, like the Philistines, the enemy struck at the supposed bond of strength. Terrible as was the blow of the fearful fatality, The Church soon emerged from the despairing state of poignant grief, and rose in power mightier than before. It is the faith of this people that while the work of God on earth is carried on by men, yet mortals are but the instruments in the hands of the Divine power

for the accomplishment of high and mighty purposes. The death of the President disorganized the First Presidency of The Church; but the quorum next in authority stepped to the front, and the progress of The Church was in no way hindered. The actual work of the ministry was not arrested, the people paused but long enough to bury their dead and clear their vision from the blinding tears that fell.

Let us take a backward glance, though it be but a brief one, at this strange man. Though his opponents deny him the divine commission with which his friends believe he was charged, they all, friends and foes alike, admit that he was a great man. By the testimony of his life's work and the sanctifying seal of his martyrdom, thousands have come to acknowledge him all that he professed to be—a messenger from God to the people. He is not without admirers among men who deny the truth of his principles, and the faith of his people.

A historical writer of the time, Josiah Quincy, a few weeks after the martyrdom, wrote:

It is by no means improbable that some future text book for the use of generations yet unborn, will contain a question something like this: "What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?" and it is by no means impossible that the answer to that interrogatory may be thus written—"*Joseph Smith, the Mormon Prophet.*" And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. A man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. * * * The most vital questions Americans are asking each other today, have to deal with this man and what he has left us. * * * Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally * * * went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter," he is reported to have said,

"but I am as calm as a summer's morning. I have a conscience void of offense, and shall die innocent."

The "Mormon" people regarded it as a duty to make every proper effort to bring the perpetrators of the foul assassination of their leaders to justice; sixty names were presented to the local grand jury, and of the persons so designated, nine were indicted. After a farcical semblance of a trial, these were acquitted, and thus was notice, sanctioned by the constituted authority of the law, served upon all anti-"Mormons" of Illinois, that they were safe in any assault they might choose to make on the subjects of their hate. And the mob proved to be composed of apt pupils in the conning of this lesson. Personal outrages were of every-day occurrence; husbandmen were captured in their fields, beaten, tortured, until they barely had vitality left to promise compliance with the demands of their assailants, viz.: that they would leave the state. Houses were fired while the tenants were wrapt in uneasy slumber within; indeed, one entire town, that of Morley, was by such incendiarism reduced to ashes. Women and children were aroused in the night, and compelled to flee unclad, or perish in their burning dwellings.

But what of the internal work of The Church during these trying periods. As the winds of winter, the storms of the year's deepest night, do but harden and strengthen the mountain pine, whose roots strike the deeper, whose branches thicken, whose twigs multiply by the inclemency that would be fatal to the exotic palm, raised by man amid artificial surroundings, with hot-house nursing, so the new sect continued its growth, partly in spite of, partly because of, the storms to which it was subjected. It was no green-house growth, struggling for existence in a foreign clime, but a fit plant for the soil of a free land; and there existed in the minds of unprejudiced observers not a doubt as to its vitality. The Church soon found its equilibrium again after the terrible shock of its cruel experience. Brigham Young, who for a decade had been identified with the cause, who had received his full share of persecution at mobocratic hands, now stood at the head of the presiding quorum in the priesthood of The Church. The effect of the man's wonderful personality, his surprising natural

ability," and to the Saints, the proofs of his divine acceptance, were apparent from the first. Immigration from other states and from foreign shores continued to swell the "Mormon" band, and this but maddened the oppressors the more. The Saints, recognizing the inevitable, long before declared in prophecy by their murdered President, that the march of The Church would be westward still, redoubled their efforts to complete the grand temple upon which they had not ceased to work through all the threatening fury of the murderous storms. This structure, solemnly dedicated to their God, they entered, and there received their anointings and their blessings; then they abandoned it to the desecration and self-condemning outrages of their foes. For the mob's decree had gone forth, that the "Mormons" must leave Illinois. After a few sanguinary encounters, The Church leaders acceded to the demands of their assailants and agreed to leave early in the following spring; but the departure was not speedy enough to suit, and the lawless persecution was waged the more ruthlessly.

Soon the soil of Illinois was free from "Mormon" tread; Nauvoo was deserted, her 20,000 inhabitants expatriated. Col. Thomas L. Kane, a conspicuous figure in this stage of our country's history, was traveling eastward at the time, and reached Nauvoo shortly after its evacuation. In a lecture before the Historical Society of Pennsylvania, he related his experience in this sometime abode of the Saints. I paraphrase a portion of his eloquent address. Sighting the city from the western shore of the mighty Mississippi, as it nestled in the river's encircling embrace, he crossed to its principal wharf, and, there to his surprise, found no soul to meet him. The stillness that pervaded everywhere was painful, broken only by an occasional faint echo of boisterous shout or ribald song from a distance. The town was as in a dream, and the warrior trod lightly lest he wake it in affright, for he plainly saw that it had not slumbered long. No grass grew in the pavement joints; recent footprints were still distinct in the dusty thoroughfares. The visitor made his way unmolested into workshops and smithies; the tools lay as last used; on the carpenter's bench was the unfinished frame; on the floor were the shavings fresh and odorous; the wood was piled in readiness before the baker's oven; the blacksmith's forge was cold, but the shop looked as though the occupant had

just gone off for a holiday. The soldier entered the garden unchallenged by owner, human guard, or watchful dog; he might have supposed the people hidden or dead in their houses; but the doors were not fastened, and he entered to explore; there were fresh ashes on the hearth; no great accumulation of the dust of time on floors or furniture; the awful quiet compelled him to tread a-tip-toe as if threading the aisles of an unoccupied cathedral. He hastened to the graveyard, though surely the city had not been depopulated by pestilence; no; there were a few stones newly set, some sods freshly turned in this sacred acre of God, but where can you find a cemetery of a living town with no such recent evidences! There were fields of heavy grain, the bounteous harvest rotting on the ground; there were orchards dropping their plump and rosy fruit to spoil beneath; not a hand to gather or to save. But in a suburban corner, he came across the smoldering embers of a barbecue fire, with fragments of flesh and other remnants of a wild feast. Hereabouts houses had been demolished; and there around the great temple that had first attracted his attention from the Iowa shore, armed men were bivouacked. This worthy representative of our country's service was challenged by the drunken hordes, and made to give an account of himself, and to answer for having crossed the river without a permit from the head of the band. Finding that he was a stranger, they related to him in fiendish glee their recent exploits of pillage, rapine, and murder. They conducted him through the temple; everywhere were marks of their brutish instincts; its altars of prayer were broken; the baptismal font had been so "diligently desecrated as to render the apartment in which it was contained too noisome to abide in." There in the steeple, close by the "scar of divine wrath" left by a recent thunderbolt, were broken covers of liquor and drinking vessels.

Sickened with the sight, disgusted with this spectacle of hellish rage, the colonel recrossed the river at nightfall, beating upward, for the wind had freshened. Attracted by a faint light near the bank, he approached the spot, there to find a few haggard faces surrounding one who seemed to be in the last stages of a remittent fever. The sufferer was partially protected by something like a tent made from a couple of bed sheets; and with such surroundings, the spirit was pluming itself for flight. Making his

way through this camp of misery, he heard the sobbings of children hungry and sick; of men and women dying from wounds or distress, without a semblance of shelter or a single physical comfort; wives in the pangs of maternity, ushering into the world innocent babes doomed to be motherless from their birth. And at intervals, to the ears of these outcasts, the sick and the dying, the wind brought the soul-piercing sounds of the revelling mob in the distant city; the scrap of vulgar song, the shocking oath, shrieked from the temple tower in the madness of brutal orgies.

This, however, was but the rear remnant of the expatriated, Christian band. The van was already far on its way toward the inviting wilderness of the all but unknown west. But the wanderers were not wholly without friends; certain Indian tribes, the Omahas and the Pottawattamies welcomed them to their lands, inviting them to camp within their territory during the coming winter. "Welcome," said these children of the forest, "we too have been driven from our pleasant homes east of the great river, to these damp and unhealthful bottoms; you now, white men, have been driven forth to the prairies; we are fellow-sufferers. Welcome, brothers."

And in return, much assistance was rendered by the white refugees to their, shall I say, *savage* friends? If it was civilization the wanderers had left, then indeed might the red men of the forest have felt proud of their distinction. But the Indian agent, a Christian gentleman, ordered the "Mormons" to move on, and leave the reservation which a kind government had provided for its red children. A command from President Polk, who had been appealed to by Colonel Kane, gave the Saints permission to remain. The government of Iowa had courteously assured them protection while passing through that territory. As soon as the people were well under way, a thorough organization was effected. Remembering the toilsome desert march from Egypt to Canaan, the people assumed the name, "Camp of Israel." The camp consisted of two main divisions, each was sub-divided into companies of hundreds, fifties, and tens, with captains to direct. An officer with one hundred volunteers went ahead of the main body to select a route and prepare a road. At this time, there were over one thousand wagons of the "Mormons" rolling westward, and the line of march soon reached from the Mississippi to Council Bluffs. There were in the

company not half the number of draft animals required for the arduous march, and but an insufficient number of able-bodied men to attend the camps. The women had to assist in driving teams and stock, and in other labors of the march. Yet with their characteristic cheerfulness, the people made the best, and that proved to be a great deal, out of their lot. When the camp halted, a city seemed to spring as if by magic from the prairie soil. Concerts and social gatherings marked the most of the evening rests.

But another great event disturbed the equanimity of the camp. War had broken out between Mexico and the United States. General Taylor's victories in the early stages of the strife had been all but decisive; but the Republic was on its march to the western ocean, and the provinces of New Mexico and California were in her path; and these two provinces comprised in addition to the territory now designated by those names, Utah, Nevada, portions of Wyoming and Colorado, as also Arizona; while Oregon, then claimed by Great Britain, included Washington, Idaho, and portions of Montana and Wyoming. It was the plan of the national administration to occupy these provinces at the earliest moment possible, and a call was made upon the "Mormon" refugees to contribute to the general force by furnishing a battalion of five hundred men to take part in the war with Mexico. The surprise which the message of the government officer produced in the camp amounted almost to dismay. Five hundred men fit to bear arms to be drafted from that camp! What would become of the rest? Already women and boys had been pressed into service to do the work of men; already the sick and the halt had been neglected; and many a grave marked the path they had traversed, the tenants having gone to their silent abodes through lack of needed care.

But how long did they hesitate? Scarcely an hour; it was the call of their country. True, they were even then leaving the national soil, but not of their own will. To them this was and is the promised land. The Lord's chosen place, the land of Zion. "You shall have your battalion," said Brigham Young to Captain Allen, the muster officer, "and if there are not young men enough, we will take the old men, and if they are not enough, we will take the women." Within a week from the time President Polk's mes-

sage was received, the entire force, in all five hundred and forty-nine souls, was on the march to Fort Leavenworth. Their path from the Missouri to the Pacific led them over two thousand miles, much of this distance being measured through wildernesses, which prior to that time had not been trodden by civilized foot. Colonel Cooke, the commander of the "Mormon" Battalion declared, "History may be searched in vain for an equal march of infantry." Many were disabled through the severity of the march, and many cases of sickness and death were chronicled. General Kearney and his successor Gov. R. B. Mason as military commandant of California, spoke in highest praise of this organization, and in their official reports declared that the officers had made strenuous efforts to prolong the battalion's term of service; but most of the men chose to return as soon as they could secure their honorable discharge.

But to return to the Camp of Israel: A pioneer party, consisting of a hundred and forty and four, preceded the main body, and the line of the emigrating hosts soon stretched from the Missouri to the valley of the Great Salt Lake. Wagons there were, some horses and men, but all too few for the journey; and a great part of the company walked the full thousand miles across the great plains and the forbidding deserts of the West. In the Black Hills region, the pioneers were delayed a week at the Platte, a stream which, usually fordable at this point, was now so swollen as to make fording impossible. Here, too, their provisions were well nigh exhausted. Game had not been plentiful, and the "Mormon" pioneers were threatened with the direst privations. In their slow march, they had been passed by a number of well-equipped parties, some of them from Missouri, *en route* for the Pacific; but most of these were overtaken on this side of the river. Amongst the effects of the "Mormon" party was a leathern boat which on water served the legitimate purpose of its maker, and on land was made to do service as a wagon box. This, together with rafts specially constructed, was now put to good use in ferrying across the river not alone themselves and their little property, but the other companies and their loads. For this service they were paid in camp provisions.

The Saints found themselves relieved from want with their

meal sacks replenished in the very heart of the wilderness. Many may call it superstition, but some will regard it as did the pioneers—an interposition of Providence, and an answer to their prayers—an event to be compared they said, to the feeding of Israel with manna in the wilderness of old.

After over three months journeying, the pioneer band reached the valley of the Great Salt Lake; and at the first sight of it, Brigham Young declared it to be the halting place,—the gathering center for the Saints. And what was there inviting in this wilderness spread out like a scroll—barren of inviting message and empty, but for the pictures it presented of wondrous scenic grandeur? Looking down from the Wasatch barrier, they gazed upon a scene of entrancing though of forbidding beauty. A barren, arid plain, rimmed by mountains, like a literal basin, still occupied in its lowest parts by the dregs of what had once filled it to the brim; no green meadows, not a tree worthy the name, scarce a patch of green-sward to entice the adventurous wanderers into the valley. The slopes were covered with sage brush, relieved by patches of chapparal oak and squaw bush; the wild sunflower lent its golden hue to intensify the sharp contrasts. Off to the westward lay the lake, making an impressive, uninviting picture in its severe unliving beauty; from its blue wastes, sombre peaks arose as precipitous islands, and about the shores of this dead sea were saline flats, that told of the scorching heat and thirsty atmosphere of this parched region. A turbid river ran from south to north athwart the valley, "dividing it in twain," as a historian of the day has written, "as if the vast bowl in the intense heat of the Master Potter's fires, in process of formation, had cracked asunder." Small streams of water started in joyful enthusiasm from the snow caps of the mountains toward the lake, but most of them were devoured by the thirsty sands of the valley before their journey was half completed.

Such was the scene of desolation that greeted the pioneer band. A more forsaken spot they had not passed in all their wanderings. And is this the promised land? Why this is the very place of which Bridger spake when he proffered a thousand in gold for the first bushel of grain that could be raised here. With such a Canaan spread out before them, was it not wholly pardonable if some did

sigh with longing for the flesh-pots and the leeks of Egypt they had left, or wished to pass by this land and seek a fairer home? Two of the three women who belonged to the pioneer party were utterly disappointed; "Weak, worn, and weary as I am," said one of these heroines, "I would rather push on another thousand miles than stay here." But the voice of their leader was heard, "The very place," said Brigham Young, and in his prophetic mind there arose a vision of what was to come. Not for a moment did he doubt the future. He saw a multitude of towns and cities, hamlets and villas filling this and neighboring valleys, with the fairest of all, a city whose beauty of situation, whose wealth of resource should become known throughout the world, rising from the most arid site of the burning desert before him, hard by the barren salt shores of the watery waste. There in the very heart of the parched wilderness should stand the temple of his people, with other similar shrines in valleys beyond the horizon of his gaze.

Within a few hours of the arrival of the vanguard upon the banks of what is now known as City Creek,—the mountain stream which today furnishes Salt Lake City her water supply—plows were put to work; but the hard-baked soil, never before disturbed by the efforts of man to till, refused to yield to the share. A dam was thrown across the stream and the softening liquid was spread upon the flat chosen for the first fields. The planting season had already well nigh passed, and not a day could be lost. Potatoes and other crops were put in, and the land was again flooded. And such was the beginning of the irrigation system, which soon became co-extensive with the lands occupied by the "Mormon" settlers, a system which under the blessing of Providence, has proved to be the veritable magic touch by which the desert has been made a field of richness and a garden of beauty, a system which now after over fifty years of successful trial is held up by the nation's wise and great ones to be the one practicable method of reclaiming our country's vast domains of arid lands. It was on the 24th of July, 1847, that the main part of the pioneer band entered the valley of the Great Salt Lake, and that day of the year is observed as a legal holiday in Utah. From that time to the present, the stream of immigration to those valleys has never ceased.

(To be continued.)

TWO HEROES.

BY W. J. SLOAN.

I stood with a friend by the side of a marble slab and listened as he told the story of the life-work of the form which lay sleeping below; it was a story of patriotism and ambition. Only a few years ago, the roll of the drum was heard throughout the land; at its call, men rushed forward to offer their service, and life if need be, in defense of the flag we love. This was one of thousands. I listened to the story; a happy home, a bright future, the ambitions and dreams of life, and then—the call “to arms,” the enlistment, the examination, the trying days of drill and new life, the farewell to home and loved ones, with its march to the train amid stirring music, waving hands of loyal friends and shouts of “a safe return,” the journey to the coast, the Presidio with its drills and military life, the transport, Honolulu, Manila, camp life, General Merritt, Major Young, the rebels, the engagement, the bullet and its victim, the grave in a far-away land, the sorrow of parents and loved ones, the sad home-coming, encased in a sheet of metal, the solemn service and procession, the burial of a nation’s dead with military honors! Only too well was the story known, yet from my heart did I echo the sentiment of the reciter, as he said, “Had I my way, after what has been engraved upon this slab of marble, I would add ‘Here lies a hero.’”

And then I thought of another grave, with its little headboard, in a distant part of that silent city, and the story of a life whose keeper I had known. He was a warrior, yet no martial music stirred his blood, no friends shouted words of glad approval in his ear; no comrades charged by his side with a cry of victory on

their lips; his was a long, lonely fight, with none but God and a distant memory to bid him cheer.

Born in a little house whose rooms had once been neatly furnished but now sadly gone to want, of parents who knew poverty as only those who live such a life can know it,—poverty is no crime yet oftentimes its causes are,—a father who loved drink and stopped not at worse; hunger, cold, curses, sin, were the atmosphere of the baby-land he knew. The only redeeming feature of the child-life was a loving, patient mother; strangely sad are the devotions of some women. This mother died when the baby was six, at a time when the father was in a state prison. A few years, and he passed through the experience of an orphan's home, adopted parents, and the loss, by death, of the latter; and then came the great world, and the fight for existence, the dawning of manhood, and a growing realization of the truth of the divine words, "The iniquities of the fathers shall be visited upon the children." Yet with this knowledge came the memory of a mother's words, the advice of adopted parents, and the desire to live an honest life. At the age of fifteen, the fight had begun in earnest, it was a fight between right and wrong, good and evil, the one learned, the other inherited; it was not to be the fight of a day nor of a year, but of a lifetime. I use his own words, "From the age of fifteen, now nearly fifty years, there has scarcely been a day in which I have not longed for liquor. I have never tasted it in my life, and yet I sometimes fancy that I know its taste as well as they who have used it for years; even at this day, I oftentimes long for that which I know is 'an enemy which men put in their mouths to steal away their brain.' The desire was born in me, a father's inheritance, yet with the help of God, it shall never be gratified." But the love of drink was not the entire inheritance; the tree ever comes from the seed unless grafted, even then the root remains though bearing no fruit, yet from that root, runners will shoot up; cut them down ere they destroy that which is of value and yields good fruit. This man cut down deep the runner of dishonesty as well as that of immorality, which sprang from the inherent seed; a silent voice seemed to say that it, none will know; go this path, live as other men live, your family will never know, none need be the wiser. Ah, ye who have never felt the tempter's luring hand urging you on, ye

know not what it is to fight the silent battle which means blackness or dawn for your soul. In such an hour, there came to him a whisper, an echo from childhood, "Oh God, make and keep my darling child honest and pure, and let him hate drink." It was the prayer of a mother, uttered in the long ago, the memory of a teaching, whether followed or not, which lasts while life exists, a mother's words uttered in childhood's hour. As he repeated the prayer, he said, "I know that God heard that prayer, and that with his help it has been answered; sometimes, in the hour of darkest trial, I have felt the gaze of a pair of loving eyes, long since dead to the world, yet living to me, and they have been as a beacon light."

Distant from all the world, without the applause or encouragement of men, he fought alone and in silence! And the greatest battles of life are those which are fought in silence. Not rich in the world's goods, yet contented and happy, a kind husband and a loving father, he died at the age of sixty-six; he had lived a simple, humble life, and those who had known him said, "'Tis a good man laid to rest," and they spoke more truth than they knew.

I stood and thought of the life and death of those two who lie sleeping the last great sleep; one in the dawn of manhood, one in the twilight of age; one had faced and met death at the hands of an enemy in a distant land, and they who had known him honored him as a hero, nor would I take one jot of honor from him; he had earned it all. The other had lived and kept the life of a hero, in silence and alone, with only his God to witness his struggles; and I thought: could I have my way, these two, spring and winter, should lie side by side in this silent city with one stone to mark the spot, and on it these words, "Here Lie Two Heroes." "Peace has its victories no less than war." Nothing is hidden, nothing is secret; the giver of life knoweth every life; before him all shall stand; by him, all be judged, by him, rewarded.

IMMORTALITY OF MAN.

BY ELDER DAVID H. ELTON, FORMERLY ASSOCIATE EDITOR OF THE
"SOUTHERN STAR," CHATTANOOGA, TENN.

"I have chosen the way of truth." These precious words are attributed to David, the sweet singer in ancient Israel—"a man after God's own heart." He had "chosen the way of truth;" his soul was blessed therein; his heart was exceeding glad with joyous thanksgiving, and he rejoiced greatly in his Maker, for he verily knew, and bore testimony, that the Lord "desirest truth in the inward parts."

Upon all subjects and inquiries, the honest mind, like the Psalmist, requires the absolute truth. This rule,—*"I have chosen the way of truth,"*—should be strictly and conscientiously observed in all things, and more especially (if there arise exceptions, which should not be) when dealing with spiritual and eternal things, for upon our understanding and acceptance of these, hinge our salvation and exaltation in the Kingdom of our God, and the truth is the one desirable, essential requisite to this proper understanding and acceptance. Error is of no value or worth to any one, but dangerous, detrimental and obstructive. All truth is an achievement, and our possession thereof depends upon our exercise and efforts to that end. Our Savior had such knowledge of the human heart, and such power of expressing that knowledge, that he frequently gives us, in few words, plain and simple, great truths of lasting benefit and august importance. A remarkable instance of this assertion is found on the occasion when he addressed the boasted children of Abraham in these burning words, *"If ye continue in my word, then are ye my disciples; and ye shall know the*

truth, and the truth shall make you free." Again he said, "Seek and ye shall find." "Seek ye first the Kingdom of God," etc., and this verb "seek" means for us to go in search of, explore, study, investigate, solicit and examine. Moreover, the divine injunction acquaints us with the fact that we are not merely on earth to hear and perceive truth, but responsible individuals in a real world to seek and achieve it.

We should not spurn or deride the belief of others who may differ with us, but be impartial, broadminded and fair, ever ready to view the evidence adduced with an untrammelled and unbiased mind that we may the more clearly ascertain whether or not our faith is well founded and securely established upon a true basis.

The Prophet Joseph Smith introduced many great and important truths among the children of men,—truths of inestimable worth, of mammoth significance, and vital import—truths which encourage, truths which enlighten, truths which ennoble,—words of edification, of wisdom, of warning and commandment. Of the many truths advanced by this chosen seer, that of the immortality of man claims our present attention and consideration, as a doctrine profoundly interesting and of invaluable excellence, for, who is there that at some time or other, has not questioned concerning their origin, present existence, capabilities, faculties, death, resurrection and future destiny? It is a question of no small moment, and properly solved—truth being the all important factor in the explication—will prove beneficial, instructive and profitable, since the answer shall give us an understanding of who we are, from whence and by whom we came into existence, and whither we go from this school of mortal probation.

While this doctrine—the immortality of man—is almost universally accepted in the scientific and religious world, still, the general ideas and common theories regarding the same are vague and differing, and quite beyond the conception of the human mind. Were we to briefly inquire into the most prominent dogmas of to-day, we would find some sects declaring that the spirit of man is only alive and active while the body is animated and buoyant—between birth and death, then ceasing to operate until the resurrection of the dead; and again, that the spirit life commences at mortal birth, never to end, not even at death; while the atheist

argues that the primeval conscious existence of man begins with this present life and ends with it, never to be revived again. These conclusions may satisfy when no further light or intelligence is known, but the voice of revelation hath broken the stillness, and, imparting the good news to his fellow-brethren, the boy-prophet Joseph, the recipient of heaven's ministrations, informs us that the spirit of man is immortal, an intelligent entity, the offspring of Deity, which lived with God before the worlds were framed, or ever mortal flesh was formed upon the earth, and is destined to live on, even while the earthly tabernacle is inanimate; for, when freed from the body, it passes into a spiritual realm; where it is active, intelligent, individual, and independent, so far as its relationship with others of its nature is concerned. The words of the great "latter-day prophet" are few and explicit, and spoken by the inspiration of Almighty God, they are sound, intelligible, clear, logical and reasonable, likewise scriptural, holy and divine. There can be nothing clearer than the declarations of the prophet, sustained by reason, given by revelation, upheld by philosophy, and supported by the word of God!

A few citations from the sacred record, the Holy Bible, will at once and most conclusively prove the scriptural character of the doctrine under discussion. Biblical quotations are copious, and the revealed will of God to "holy men of old" confirms the teachings of the prophet, and gives added strength and testimony thereunto. That our spirits are the offspring of God, is most emphatically declared in unequivocal language by the Apostle Paul who thus addressed the idolatrous Athenians, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." That the apostle referred to our spirits as the "offspring of God," and not our mortal bodies, is evident from his words to the Hebrew saints: "Furthermore, we had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" Again, Moses records that when the Lord commanded the children of Israel to separate themselves from the tents of the rebellious Korah, Dathan and Abiram, "they fell upon their faces, and said, O God, the God of the spirits of all flesh," etc. In har-

mony with these words, are the words of our Master Jesus who taught his disciples to pray after this manner, "Our Father who art in heaven," etc., and this gives us to understand that the relationship existing between God and man is identical with that of an earthly father to his son, only "Our Father in heaven" is perfect, and our spirits, not our bodies, are begotten by him.

The wise man, Ecclesiastes, in speaking of the temporal death says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." This is in strict accordance with what has heretofore been stated, "Unto God who gave it," and the same writer remarks that, "Whatsoever God doeth, it shall be forever." "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." We are told that Jesus is our "elder brother," and that we are to be "joint heirs" with him in the kingdom of "Our Father," which most assuredly makes us sons and daughters of God. He is the Only Begotten Son of God in the flesh, the first born among many spirits. The sacred historian Luke, in tracing the genealogy of "Joseph the carpenter," takes us back to David, Abraham, Noah, and finally to our first earthly parent Adam, whom he truthfully designates, "the son of God." Are we not all descendants of this self-same Adam? Are we not all the progeny of those two whom God created in his likeness and image, and placed in the Garden of Eden? We, too, then, are the sons and daughters of God, and he is the Father of our spirits! We have no standard by which to estimate the duration of our spirits, save our Father in Heaven, who is immortal, eternal, everlasting, and, inasmuch as "like begets like," it is quite natural and true that our spirits will possess the same characteristics in general, since they are begotten of him!

There seems to be some little confusion relative to the spirit and the soul of man. It is true that in the scriptures the terms are frequently used as synonymous expressions, when in reality the spirit and the soul of man are not one and the same. When man became a "living soul," according to the writings of Moses, he possessed a fleshy tabernacle and an immortal spirit, the two constituting the soul. The word of the Lord, revealed to man in this present dispensation, plainly asserts: "And the spirit and the

body is the soul of man." The spirit is immortal, the body mortal; the spirit heavenly, the body earthly; the spirit imperishable, the body corruptible. But the body is also destined to become immortal, the eternal home for the faithful spirit. The great Apostle of the Gentiles, in writing to the saints of Corinth, bears the following record: "For this corruptible must put on incorruption, and this mortal must put on immortality." Moses informs us that the "life of the flesh is in the blood," that is, of this mortal flesh. The blood is the corruptible part of man's mortality, and so long as blood flows in the veins, we are subject unto death; so that the mortality must be overcome, which is accomplished in the death of the body, and the immortal essence supplied in the redemption of the soul—body and spirit. We may say then, that the life of immortal flesh is in the spirit, which, to the mortal being, performs like functions as the blood to the mortal soul. When we arise in the likeness of Christ's resurrection, the mortal blood will be stricken from our veins, and the eternal requisite, the divine essence, will course in lieu thereof.

The scriptures having furnished such valuable and incontrovertible evidence corroborating the teachings of the Prophet Joseph, relative to the immortality of man, we need not revert to science for aid and endorsement, although philosophy and metaphysics join hands with the great truths of the Bible in this regard. Novalis, the Prussian poet and sage, remarks: "Philosophy can bake no bread, but she can procure for us God, freedom, immortality."

That the spirit is a real, intelligent entity, apart from the human body, can be readily understood by using an apt illustration which comes under our observation in every day life. Let us imagine ourselves at the death bed, in the presence of the lifeless clay, the inanimate tabernacle of flesh and bones, which once moved, was active, operative and buoyant, but now lies motionless, silent, still, released from the actions of mortal life, having succumbed to the summons of death. As we gaze upon the deceased, our natural eyes behold every part and organ which we observed in life, the limbs, the body, the head, the eyes, the ears, the nose, the mouth, and the tongue; furthermore, were we to dissect the anatomy and view the internal regions, we would find the lobes

and cells of the brain, exact, in their correct locations, the heart in its proper cavity, the lungs and all the vital organs in their proper stations; and yet life is extinct, while death reigns supreme. It matters not how perfect a picture may be formed upon the retina of the eye, nothing is seen; no matter how complete a vibration may be produced upon the drum of the ear, nothing is heard—there is neither light for the eyes, music for the ears, words for the tongue, thoughts for the brain, or emotions for the heart! What is the matter? Why such a radical change, and yet all parts of the physical organism visible, and in the identical station they were when the blood coursed through the veins, and the heart beat in life? Our answer is found in the words of the preacher; the spirit has returned “unto God who gave it.” It follows, then, that the spiritual organism is that part of the living soul, which sees, and hears, and feels; which suffers and enjoys; which thinks, and wills, and executes; which is, in short, the light, life and intelligence of the whole being! It came from an immortal Father, was encased for a probation in a mortal tabernacle, and when the body dies, it leaves its earthly home for a season and returns to heaven, its primeval abode.

How incomprehensible and perplexing is the commonly accepted definition of the spirit! Can we understand its nature when we are told, “It is an immaterial essence, uncompounded and indivisible.” It is formless, shadowless; no eye beholds it, no hand handles it, no pencil may trace its lineaments. Such definitions do not define, but enshroud in mystery, inexplicable and uncertain. The spirit of man is pure and fine beyond the perceptibility of mortal eyes, but we need not suppose it is “immaterial, formless, shadowless,” and so forth. When our bodies are purified, our minds quickened, our eyes anointed with the oil of gladness, and our heads crowned with life everlasting, we shall see and know that it is all matter, with dimensions, form and shape, being fashioned and molded by an Eternal Parent, in whose likeness and image it is begotten and formed! The spirit of man is immortal, an intelligent entity, the offspring of God, which lived in a primeval state with the Father of all mercies, and is destined to inhabit an immortal body, by obedience to the laws governing the

same, for it is the spirit which receives and rejects truth as it may be revealed to the human mind!

Even in the "dark ages," a spark of divine and heavenly inspiration stirred the souls of men, and led them to reason that the spirit soared to loftier attainments when the material body was worn out and sepulchred. Marcus Aurelius, the renowned emperor and philosopher of ancient Rome, uttered a divine truth when he said: "What's sprung from earth dissolves to earth again, and heaven-born things fly to their native seat." It remained for the Prophet Joseph, bearing the joyful news of a restored gospel, to bring us the glad tidings from the Father of spirits, that it was an irrevocable appointment that the spirit, like the Deity of which it is a spark, shall go not out, and wax not dim. Revelation clears away all mysteries, removes all doubts, and declares that the destinies of men are everlasting, until, we are led to exclaim with the English poet: "Oh man! thou art an imperishable leaf on the evergreen bay-tree of existence!"

THOUGHT, A ROAD TO HAPPINESS.

No mortal yet has measured his full force.
It is a river rising in God's thought
And emptying in the soul of man. Go back,
Back to the Source, and find divinity.
Forget the narrow borders, and ignore
The rocks and chasms which obstruct the way.
Remember the beginning. Man may be
And do the thing he wishes, if he keeps
That one thought dominant through night and day
And knows his strength is limitless, because
Its fountain-head is God. That mighty stream
Shall bear upon its breast, like golden fleets,
His hopes, his efforts, and his purposes,
To anchor in the harbor of Success.

ELLA WHEELER WILCOX.

A PROFITABLE RECREATION.

BY EDWIN F. PARRY.

An unabridged dictionary is considered a most excellent book for reference when the definition or orthography of a word is in question; but it is not often that such a work is brought into requisition for general perusal or study; and that it might be used as a means of recreation is scarcely thought of. Yet for either of the two last-named purposes, it will be found entertaining as well as profitable. To enable one to make proper use of the words of our language, some knowledge of their derivation and origin seems necessary. This knowledge may be gained from the dictionary, and the search for it will afford an instructive and pleasing exercise. It may be indulged in as a pastime either by a single individual or by a number of persons. In the latter case, one of the company can handle the dictionary, and, as words are suggested by the others, turn to them and read the definitions and other explanations given.

To trace to their origin words derived or appropriated from other languages is not devoid of interest; but perhaps the ones having the most interesting history are those that have originated through some particular occurrence or custom, or have been formed by the combination of two or more common vocables of our mother tongue. A few such words chosen at random will serve to illustrate these peculiarities of language.

First as an example, let us take the term "steward"—a name usually applied now-a-days to a man employed in a hotel, club, or on board a ship, to provide for the table and superintend the culinary affairs. A man engaged in large families, or on a large

estate, to manage the domestic affairs, supervise other servants, collect rents or incomes, keep accounts, etc., is also known as a steward. The term originated from two simple words—"sty," a pen for swine, and "ward," a warden or guardian. Originally a steward was probably one whose chief duty was to care for swine and other domestic animals; and, as duties of a more responsible and elevated character became a part of his calling, a broader and more dignified meaning was given the title.

"Blackmail" is another such word, formed by combining the two monosyllables, "black" and "mail," the latter syllable meaning money—black money. Formerly, it was a name applied to coins of the lowest value, as those made of copper, in distinction from silver, or white money. It was also given to other articles that were used in making payments, such as grain or flesh. In past ages, in the north of England and the south of Scotland, certain men who were allied to robbers made raids on the inhabitants of the country; and, from those who wished to be protected from pillage, they exacted a certain rate of money, corn, cattle, or other articles of value. The tribute thus demanded by and paid to these marauders called "mosstroopers," became known as blackmail. These men were styled "mosstroopers," on account of the mossy or boggy character of the country which they infested. The word "blackmail" has not undergone much change of meaning, for it is still applied to money exacted by means of intimidation, or extorted from a person by threats of public accusation, exposure or censure; but it is no longer confined to what was known as black money, for it includes the white metal as well.

The word "blackguard" has an equally interesting history. As now used, the name is applied to one who uses scurrilous language, or treats others with foul abuse; also to vagabonds, roughs, and scoundrels. When first used, the appellation was given to the scullions and lower menials of a court, or of a nobleman's household, who, in a removal from one residence to another, had charge of the kitchen utensils, and being smutted by them, were jocularly called the "black guard." The name was also given to the servants and hangers on of an army.

The word "dunce" is of singular origin. Johannes Duns Scotus, sometimes called the "Subtle Doctor," was a Scottish

scholastic theologian who died early in the fourteenth century. The schoolmen of that time were called after their great leader, Duns Scotus, "Dunsmen," or "Duncemen." In the revival of learning, these men were violently opposed to classical studies; hence, the name "Dunce" was applied with scorn and contempt to an opposer of learning, or to one slow at learning. It has since come into common use to designate a dullard, simpleton, or ignoramus.

Many other words of general use in our language have also originated from names of persons, as, for instance, the term "boycott." As is well known, its meaning is, to combine against a landlord, tradesman, employer or other person, to withhold social or business relations from him, and to deter others from holding such relations. In 1880, a Captain Boycott, a land agent in Mayo, Ireland, was so treated, and from that circumstance the term emanated.

The light blue color known as ultramarine received its name from the fact that lapis lazuli, a blue mineral, was formerly used in making the pigment. This mineral was brought from Asia—beyond the sea, hence the name, "ultra" (beyond) "marine" (the ocean.)

THE SUNNY SIDE.

"Let's find the sunny side of men,
Or be believers in it:
A light there is in every soul
That takes the pains to win it.
Oh, there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand:
This life is what we make it."

A CARDINAL SIN.

BY ELDER JOSEPH E. TAYLOR, OF THE PRESIDENCY OF THE SALT
LAKE STAKE OF ZION.

In all civilized communities, wrong-doing is classified as being of a greater or less degree. Lawmakers have attached penalties in keeping with the estimate placed upon the various offenses and crimes of which humanity is guilty. The common offense of theft is classified. One kind is called grand larceny, another, petit larceny. In either instance, the offender has been guilty of stealing; no matter what the quantity may have been, nor the market value of the article or articles purloined. If we were to name all the crimes in the calender, we would find them similarly classified; even the very highest—that of murder—it having a first as well as a second degree, although the result in either instance has been death to the victim.

Unquestionably this classification may be traced back at least as far as Moses, the great lawgiver to Israel, who named in detail, under the direct instruction of the Almighty, the aggregate of offenses and crimes of which mankind was guilty, and the penalties therefor, the justice of which, only a few have had the temerity to question.

There are crimes that may be correctly termed cardinal, or the greatest, involving consequences of the gravest character both to the offender and the offended. I will name two of these. First, murder: second, adultery. The second one we wish more particularly to consider at this time.

The crime of adultery is named in the decalogue next to that of murder. "Thou shalt not kill," is immediately followed by,

"Thou shalt not commit adultery." And though this has been repeated and re-repeated along down through the ages that have followed since the day these words were spoken amidst the thunderings of Mount Sinai, until our time, and despite our boasted enlightenment and so-called Christianity, it cannot be denied that this is the crowning sin of the age. And be it known that the direful consequences following this crime are manifold, and will follow the guilty ones beyond this life, unless justice can in some way be satisfied or forgiveness obtained.

Why do we name the crime of murder and the crime of adultery as being the greater sins? For the simple reason, you cannot restore a life taken, neither can you restore lost virtue. You may be able to compensate the person from whom you have stolen, even to paying four fold, the full extent of the ancient law, and thus fully satisfy justice. Or you may obtain forgiveness for this, or other offenses committed against your fellow-man, from those whom you have offended. This is according to the teachings of Jesus, who said we were to forgive seventy times seven; and though our fellow-man might condone the higher crimes, that I have named, yet the fact remains, that neither a lost life nor lost virtue can be restored.

The duly authorized servants of the Lord, whose duty it was in all ages to instruct the people and teach them God's law, have not been wanting in administering the severest rebukes to those who were guilty of sexual sin. The prophet Nathan was not in the least daunted, even in the presence of the mighty King David, the knowledge of whose guilt in this respect was made known to him. Notwithstanding this man, by virtue of his kingly authority, exercised the right to pass judgment upon the transgressor, and when by parable Nathan asked him what should be done with the one who had thus been found guilty, and he had answered, "As the Lord liveth, the man that hath done this thing shall surely die," thus unwittingly passed judgment upon himself, strictly in keeping with the law, yet the prophet, with that boldness which always characterized a true servant of the Lord, said to him, "Thou art the man."

The severe rebuke given by John the Baptist to King Herod who had unlawfully taken the wife of his brother Philip,

and the hatred begotten in the breast of Herodias through this rebuke thus administered, undoubtedly cost John his life, as recorded in Mark 6: 17-26, and other gospels.

Our Savior in his sermon on the mount quoted the law by repeating the exact text, "Thou shalt not commit adultery." He did not stop here, however, but added, that "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." In warning the people against the practice of divorcement, so extensively indulged in at that time because in many instances it led to the greater sin, he declared that a woman put away or divorced for any other cause than fornication, would cause her to commit adultery, and further said, "whosoever shall marry her that is divorced committeth adultery." —(Matthew 5: 32.)

He upheld the law when the woman was brought to him who was accused of adultery; only demanding that those who inflicted the penalty should be free from the crime, using these words, "He that is without sin among you, let him cast the first stone." Being conscience-stricken, they left, one by one. When alone with this woman, he told her he would not condemn her; but mark the warning, "Go, and sin no more," thus intimating that the wrong, if repeated, would bring her condemnation for the past. He had said upon a former occasion to the man whom he had healed, "Sin no more, lest a worse thing come to thee."

We might quote extensively from the sacred writings and name numerous instances similar to those we have mentioned, but these will answer our present purpose, and are sufficient to prove the divine displeasure as voiced through his chosen servants whose duty it is to rebuke iniquity and more especially the sin that we have termed a cardinal one.

We are writing more particularly for the benefit of those of our faith, and not for the outside world, who would give little heed to warnings and denunciations upon this point from us. Their so-called Christian ministers in the main carefully avoid any direct mention of, or rebuke for, unlawful sexual indulgence, as they would thereby jeopardize their popularity and more particularly their income, claiming by way of excuse that the subject is of too delicate a nature to admit of more than a general mention. Thus

is this grievous sin passed by unrebuked by those who should assail it most aggressively.

Unlawful sexual indulgence is recognized the world over as a crime, and would be so recognized if there were no law against it. We may attribute this to education, tradition, or any other cause; but outside of all these, there is a true intuitive feeling within, which forces upon us this just conclusion.

Lost virtue is like a wrecked vessel: true, it may be towed into port, be placed upon the stocks, be repaired and painted afresh, have another name given to it, thus apparently obliterating every trace of the wreck, but even the common sailor will always remember that it was a wrecked vessel, no matter how all signs of the disaster may be seemingly effaced. Heaven's forgiveness only, obliterates all traces of past wrong doing, and this must be obtained in God's appointed way.

We will now refer to some things that the Lord has said to us upon this important subject. As early as February 9, 1831, the exact words as we find them in the decalogue are repeated and spoken to us. "Thou shalt not commit adultery." (Doc. and Cov. Sec. 42: 24.) Six months afterwards, the Lord again speaks of this sin, and repeats Jesus' saying upon the mount, with a slight change of words, "Verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear." (Sec. 63: 16.)

The first commandment or law given to the ancestor of our race, after having received at the hands of our Father his wife Eve, was, "Be fruitful, and multiply, and replenish the earth," and the seal of heaven's approbation by a special blessing was then and there placed upon them. To this end, and for this purpose only, was the union of the sexes, or marriage, instituted; any indulgence, outside of the marriage covenant, is therefore forbidden, and is to all intents and purposes criminal: and may all be classed under one general head, adultery.

The question particularly before us is: are we justified in classifying this great wrong, and in saying that one phase of it constitutes a greater criminality than another? I take the ground that the acme of this crime is reached, when a man who is himself

under the holy covenant shall defile his brother's wife who has been given to him under the bond, seal and covenant of the Holy Priesthood. This is a sin not only against his brother, but directly against heaven itself. The wronged husband cannot effectually condone this great offense, however much he might desire to do so. Heaven's representative alone possesses this power. (Doc. & Cov. Sec. 132: 45, 46.) True, the power may be delegated to others by God's servant to extend mercy. A high council in a stake of Zion who may have tried a case of this kind and found the person guilty, might be thus authorized, but in doing this, they would exercise other functions than those of a trial court. Before celestial marriage was revealed, and when the marriage vow extended only "until death do you part," the conditions were then different. The Lord in speaking, at that time, first gives the command: "Thou shalt not commit adultery." Then he says: "And he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." (Doc. & Cov. Sec. 42: 24-26.) Forgiveness is here limited to one, —the first—offense, and is forbidden if the offense is repeated. This is strictly in keeping with Jesus' saying which we have quoted, "Go and sin no more."

We will now refer to the ancient law, to show that sexual iniquity was followed by penalties varying in severity according to the magnitude of the wrong in this regard which had been committed. If a man found a damsel, a virgin, who was not betrothed, and defiled her, then he had to give to her father fifty shekels of silver, and she was to become his wife. As the text reads, "Because he hath humbled her, he may not put her away all his days." The provision is here made that they must bear the wrong together. He could not divorce her, and thus give her an opportunity to become the wife of another, for she is a defiled woman, and defiled by him.

It was very different, however, with a betrothed damsel. A betrothed woman was virtually looked upon as a wife. There are two penalties named in this connection. If the crime was committed in the open field where her cries for help could not be

heard, in this instance, she was allowed to go free, but the man must suffer death. If the crime was committed within the city, and she cried not, then the man and woman were both stoned to death. (Deuteronomy 22: 23-27.)

If a woman who had been defiled should marry, and her guilt was afterwards discovered, then death to her was the penalty. If a man committed adultery with his neighbor's wife, then both the man and the woman suffered the penalty of death. (Leviticus 20: 10.) Thus provision was made, in that early day, suited to the various phases of this sin. David undoubtedly did the very best thing possible after he had wronged Uriah, although his sin was for the time being put away, by marrying Bathsheba. In this manner, the two bore their wrong together, which was the only reparation either could make to the other. I wish to say here, that the penalties above quoted were not those belonging to the higher law of the gospel, but to the law of carnal commandments.

The law of the Holy Priesthood, however, is equally severe in its demands for virtue and purity to be maintained inviolate; any infringement thereof will be visited with such condemnation as the nature of the wrong will justify. While that which will follow the greater sin is unquestionably worse than physical death; for the greater exaltation is thereby jeopardized if not lost; unless indeed it can be forgiven. (See History of Joseph Smith, Nov. 25, 1843.)

To the transgressor, let me say, Repent with all your heart; confess the sin without any reserve whatever; offer no excuse by way of palliation. In this way, and in this way only, can the mercy of our Father be obtained. Then watch and pray for strength to resist temptation in the future; for a wrong once committed exhibits a weakness which the enemy will always try to take advantage of. David understood this, for he said, "I have made a covenant with mine eyes that I will not look upon a maid." Again, "I remember my sin, and my transgression is ever before me."

To the pure and undefiled, the old adage truly applies, "Virtue hath its own reward," to which we will simply add, Yes: not only here in this life, but in the life to come.

HAVE YOU FORGOTTEN?

The brothers went fishing on June 15th, that being the day on and after which, by grace of the law-makers of our state, people may openly fish in the mountain streams.

As usual, Hugo carried the literature. David, the elder boy, was loaded with the fishing tackle, with worms, flies, and other vermin generally made use of on such occasions—something he had always enjoyed since the time he was a little child gathering toads in a tin bucket, and filling his pockets with angle-worms.

"Carry some of these things, and throw them old papers away!" was David's command, as they encountered the stiff morning breeze in the mouth of the canyon.

"Throw 'em away! Not a bit of it. Copies of *Chicago News-Record*, worth more than all the fish we'll ever catch to-day," said his brother, with more enthusiasm than regard for grammar. "Got Eugene Field's column in, and that's worth something, because he'll be talked about like Lamb and Longfellow."

"Field? Who's Field, anyway?"

"A newspaper man who wrote many good things worth reading. Don't you remember the book 'Love-Songs of Childhood,' that I got last Christmas, and the recitation, 'Just 'fore Christmas,' I learned? Well, Field wrote that. There is a story in this paper I think very entertaining. It makes you feel like deciding to remember what father and mother teaches. Then look at this paper; this column of fine print has at least two thousand words in it. He filled that column every day, three hundred and thirteen days each year for twelve years. You can figure that——"

"O, figure nothing; take some of these things. There goes the lunch!"

"Well, I'm going to see how much he wrote! There! Over seven and a half million words; enough to fill nearly nineteen volumes of the ERA."

Noon found the boys resting on a green spot close to the singing river. David had nine fish; Hugo, none; but the little fellow was just as happy, for he neither believed in killing life nor in eating meat. He is a little philosopher and argues in this way: "How can you expect the millennium to come, and enmity to cease between man and beast, if man, who stands at the head of the animal creation, does not cease that enmity first?" He believes that man should not kill animals nor eat meat, and he strictly lives according to his belief, whatever others may think of it.

"Shall we read that story now?" he enquired.

"You didn't tell me when Field was born, nor whether he is still writing," said David.

"He was born in St. Louis, Missouri, September 3, 1850, and began writing in August, 1883, for the *Chicago News*, now *Record*, although he had written considerable for other publications before that, continuing his column for over twelve years, until two days before he died, on November 4, 1895. He went to Europe in 1889, remaining absent until December, 1890. While he was away, he kept up his column of 'Sharps and Flats,' for that was the title he wrote under, and its paragraphs were bristling full of American humor, wit and conceits, concerning people and things across the big water. A book of selections from his column has lately been printed with the same title by Scribner's Sons.

"Now let us read from this paper of May 16, 1893, the story of

"WHAT TRANSFORMED DAMNATION BILL."

The change in Bill was noticed the very day that Bill got back from the east. It surprised and shocked us all. Before he went away Bill was the liveliest and genuinest thoroughbred in the camp. I dare say that in all the Red Hoss Mountain district there wasn't a gentleman who could lay his tongue to stronger oaths and more of 'em than could Bill. That's why he was known far and wide as "Damnation Bill," for the name that a fellow was

known by out in that God's own country in them days was not the name given to him by his sponsors in baptism, but by the other fellows, who, having pardnered with him and studied his idiosyncrasies, were qualified to give him a name that clearly and directly conveyed a sufficient idea, as the saying goes, of the most salient features of his character. Damnation Bill was a name that fitted Bill to a T.

Curiously enough, when Bill got back from the east, he didn't do no more swearing, and it was that circumstance which created the scandal—the first scandal Bill had ever been identified with. Talking it over among ourselves, the rest of us fellows figured it that Bill must have got religious while he was down east, and this seemed all the more likely when we found out, just by chance, one evening that Bill had been down east to see his mother.

"Well," says Barber Jim, "if he has got religion and has broken away from the old traditions, supposin' we call him 'Parson Bill.'"

Just then Bill came in on us. He had overheard what Barber Jim said, although Barber Jim hadn't any idea that Bill was within gunshot of Casey's, where we was all confabulating.

"Boys," said Bill, as calm-like as you please, "you can call me the old name if you want to, or you can call me any other name, and I won't kick. I guess the worst name you could give me wouldn't be too good for me. But I want you to know that I hain't got religion, and ther' bein' no objection, I'll tell you somepin' that, bein' pardners of mine, you ought to know.

"I wasn't more than a kid," says Bill, "when the war broke out. I lived with the old folks down east—was the countryest boy you ever seen. Readin' the *Springfield Republican* from day to day as how the flag was insulted, how forts had been fired on, and how the Union was in danger, I—why, of course, my boy blood was up, and I was just everlastin'ly bilin' over to jine the war and go to the front and save the country. So I run away from home. It was hard on the old folks, for I was their only child, and I can understand now that their hearts was just sot on me. Well, I walked all the way to Chatham Corners and joined the cavalry they were musterin' there. I was only sixteen then, but I was big enough for twenty. They needed recruits, and they didn't ask too many questions. At Washington I wrote back home, and after that I

got letters from mother or father twice a week, and it wasn't long before father sent me the colt he had raised and broke and had great hopes of for the next country fair trottin'-match, if I hadn't gone and joined the cavalry. They never scolded me for runnin' away; it was always 'God bless you,' and 'Do your duty,' and things of that kind, they wrote, and mother always put in a P. S., saying, 'Willie, don't forget to say your prayers.'

"Some of you," says Bill, "were in that war, and you know what army life was. Say my prayers! Why, who thought of prayin' in the midst of that wild, hard, excitin' life? Least of all the boys who had known only the quiet and humdrum of country life. Pardners, it does me good to lift the weight off my mind and tell you that I grew to be the toughest of the lot. And swear? Why, they used to sit around and laugh at me, I got so accomplished at it. No wonder they called me Damnation Bill. I earned that title sure.

"The end of the war found me in Kentucky. Some of the boys were goin' to the mountains, for they had no homes to call them back. They meant to get rich quick, and the gold-minin' fever caught 'em. Why shouldn't I go with them? I had no hankerin' for the old life in New England, with its quiet folks and humdrum, go-to-meetin' ways—not I. The war had given me a taste of adventure. I wasn't long makin' up my fool boy mind to take my chances with my soldier comrades. So across the plains I come, and with the rest at Pike's Peak I busted. There was harder times after that. I tended bar two years in Denver; then I drove a hack a spell; and after that I dealt in Charley Sampson's bank. Last thing of all, gettin' desperate, I bought an outfit and come up to Red Hoss Mountain, havin' heard Casey and Three-fingered Hoover tell of the prospects in this country. You see, I was too proud to go back home, bein' broke. A good many times I'd have given my skin to be there, eatin' mother's pies and snoozin' in her feather beds, but I was too proud to go back broke. So I stayed right here and done my best with the rest of you fellows.

"The home folks kept writin' the same old kind of letters, cheerful and patient-like, sendin' lots of love and tellin' me over and over again about things I had entirely forgotten. They never scolded me about bein' so wayward; it was always, 'God bless you,'

and 'Do your duty,' and, just as she had done when I was a boy in the war, mother always put a P. S., sayin', 'Willie, don't forget to say your prayers.' I used to laugh when I read that; the idea of Damnation Bill sayin' his prayers was comical.

"I struck it rich last fall, as you all know. From bein' a grub-staker one week, I was in a fair way to be a bonanza king the next; and I was startin' to Denver one mornin' to see about fixin' up some arrangement with Dave Moffat's bank, when along come a telegraph telling father was dead and would I come at oncet.

"Things have shrunk up down east since I was a boy. I found that out when I went back home for the first time in twenty years. The wood lots and home pastures ain't as big as they used to be. The lanes ain't only about half as wide, and they turn oftener. The houses are smaller, and the front stoops and front doors are so low that a fellow like me, that's six feet two, don't have much satisfaction doin' business with 'em. Only mother hadn't changed. She was white-haired, and she was fatter than she used to be, and sometimes, though she didn't complain, I noticed that it hurt her to walk much. But she was the same mother that I had run away from twenty years ago. Seemed funny to be called Willie after being called that other name, you know, so long. But, bless our mothers' hearts, us fellows is always Willie to them.

"I went to bed at nine o'clock that night—went to bed in the same room that was mine when I was a little kid. The pictures on the wall came back to me—little Samuel, Uncle William Fosdick that I was named after, the first Sunday school card that I got, and Flora Temple and George N. Patchen, in their great trot (I got that one myself). The bed was high and feathery, and the comfortable smelt good and old-fashioned. It made me sleepy and dreamy-like just to be there. Hadn't more'n got into bed before in come mother, carryin' a candle. 'Willie,' says she, 'maybe you'll laugh at me, but I'm gettin' old and childish-like, maybe, and now that you've come back to me, I want to take up with you just where I left off when you—when you went away at your country's call.' You see, she put it—my runnin' away—she put it tenderly to me. 'Willie,' says she, 'I want to tuck you up in bed just as I used to. I used to worry when you catched cold of nights—you always were such a hand at kickin' off the clothes in your sleep.'

'Why, mother,' says I, 'I don't need tuckin' up. I'm as snug and as warm as a meadow-mouse under a hay-stack.' But mother wouldn't take no for an answer. She just puttered around that bed and kept tuckin' in the clothes, tellin' me all the time what a comfort it had always been to her and father, before he died, to feel that I had been a good boy and said my prayers and lived by their teachin', and never done a dishonest thing, nor learned to lie and swear and gamble and race horses, as other boys of the neighbors had. Yes, mother said all of this, and there I lay like a great big baby and let her believe it. And her hands sort of lingered around me and seemed to caress the very blankets that covered me.

"When she went to go out she stopped sudden-like and turned as if she had just thought of somethin'.

"'Willie,' says she, 'have you said your prayers?'

"'No, mother, I hain't,' says I.

"'You waited until you got into bed,' says mother. 'That's what you used to do when you was a boy, because it was 'so cold,' you said. Maybe it's foolish of me, Willie, but just to please me, who haven't had my boy with me for twenty years, just to kind of humor me, let me hear you say your prayers tonight as you used to.'

"Say my prayers? After twenty years of backslidin' and neglect, say my prayers? I just lay there and shivered. How could I tell mother I had forgotten 'em?

"'Say 'em after me, Willie, as you used to,' said mother.

"'Yes, mother,' says I. And so, through it all to the end, mother lined it out to me, and I repeated it. Damnation Bill wasn't there at all; there wasn't any such man as Damnation Bill any more. It was just me—Willie. Damnation Bill was done forever.

"I was there a fortnight, and every night mother came and tucked me in and said my prayers with me. She wasn't afeard when I told her I must come back west and settle up business before I went to live with her in the old homestead the rest of her days. She had always had faith in me because she and father had been so careful about bringin' me up in the way I should go, and she allowed that, with him and her a-prayin' for me (and with me a-prayin', too, as she believed), why, it would have been impossible for me to learn to lie and gamble and swear. That's what hurt me

most, boys—what she said about the swearin'. It's all right for you to call me the old name—that's my punishment, and I have brought it on myself. I am not kickin'. I hain't got religion; I hain't no better than anybody else. But may God forever paralyze my tongue if ever, in heedlessness or jest or anger, I lay that tongue of mine to any word, if she ever heard of it, would open mother's eyes to the truth of my old life and give pain to her confiding heart!"

We fellows never called him Damnation Bill after that. No, from that time on it was just plain Bill—out of respect to him and his mother.

THE TWO AWAKENINGS.

From "Klethla, and Other Poems."

When on our path the summer roses end,
We sigh, and wish their bloom might always stay;
Yet, as we sigh, we smile and turn away,
For June will come, and roses bloom again.

But, when a soul sinks down in error stern,
We name the sin, and calmly count its cost,
Then of the end, we say that he is lost,
And boast of strength that holds our own feet firm.

Yet, shall the flowers waken in the Spring,
From shriveled blades and stalks all brown with rust;
And erring souls, bowed with them in the dust,
Be counted less than each unfolded thing?

Shall ice-bound streams burst out into the sun
To thrill with life the waiting fields again,
And, as they hasten past the homes of men,
Sigh only these stern words, "Thy course is run"?

Shall only buds and trees brave o'er the frost,
And every year in fuller life begin;
Or, are they symbols of the souls of sin,
That, too, shall rise, nor in life's storms be lost?

—BERTHA E. ANDERSON.

A TALE OF TWO CITIZENS.

BY S. A. KENNER.

Once upon a time, a good man who was also rich (a somewhat unusual combination in any age of the world) conceived the idea of gradually dissipating his gains by giving them away, his avowed purpose being to depart this life upon somewhat similar terms to those on which he entered it. As he was tolerably well advanced in years, and in the ordinary course of nature could not expect to move among the affairs of men in the flesh much longer, and his possessions were very great, it was apparent that, to accomplish his purpose, he would have to begin operations at once and keep them going without much intermission. As may easily be understood, he had little if any difficulty in finding takers of his bounty, and as one million after another disappeared, it soon became an animated question as to how soon the end might come. To the amazement of the multitude, the pace was not slackened but increased, and millions were ladled out by fives and tens. These all went into places where they would do good—that is, one kind of good, namely, the improvement of the mind, scholastically considered. Any city that applied for it could get a public library of goodly proportions, if it had none, or, if such a thing were possessed, could have it greatly augmented and elaborated; while colleges, universities and other of the higher institutes of education, were endowed and strengthened as such institutions had rarely if ever been before in any period of the world's history. Fame came to what was previously but a name, eminence followed, and when the last sad moment arrived and the curtain fell upon the drama of life, the man was (metaphorically and spiritually, of

course) called before the footlights and showered with more tokens of approval than ever before fell to the lot of any other poor man who had become poor through his own actions. It was a great occasion, and the tributes were most worthily bestowed.

During the time spoken of, there lived and moved among men another philanthropist who was wealthy. He was not as wealthy as the other; few there be at any time who are so fortunate. The one of whom mention is now made did not have so much by a tenth part as the other gave away at one time; yet he was accounted rich and, measured by the holdings of the greater part of the world's people, he undoubtedly was. His fortune as a whole would have required at least five ciphers, with something beyond the first numeral at its head, to give it expression on paper. As in the other case, it was more or less today than yesterday, or last week, just as it happened, because, between the fluctuations of income and outgo, equations could not always be reached. The fact that he had less makes it a plain proposition that he gave less, also that he received less, still he was able to dispense liberally, and did so, but he gave in a different way and to different places. Great cities with corresponding possessions and incomes, gathered no more from his store than was reached by the ubiquitous and undying tax collector, while the great institutes of learning knew no more of him than amounted to a casual acquaintance. It was not that he was insensible or indifferent to the schools or the book repositories; not by any means. On the contrary, he was something of a bibliophile himself, had a fine private library, and believed in the widest reasonable diffusion of knowledge, whether gained in the schools or out of them. He took the view that in this practical life, we need many things to fit us for useful and exemplary citizenship, to say nothing of enjoyment, as we pass along, and that while education is indispensable, and books are inevitable, they are not the only things to be considered in such connection; that is, we can't live, move and have an identity, if we have these and nothing else. True, they are possessions by means of which we obtain others in many cases, but not in every case. A hungry student doesn't learn fast, if at all, and a coatless philosopher in mid-winter is apt to let his mind run so much upon the noun substantive of fuel in a state of combustion as to exclude pretty much everything else; and so, for

the time being, he ceases to be a philosopher and becomes simply a mortal of ordinary clay, with all a mortal's weaknesses prominently developed.

All these things produced in the mind of the moderately wealthy man strong confirmation of his doctrine that that charity is most charitable which reaches out to the most people, and in the manner which affords the greatest amount of relief, in the form and at the time it is needed. Thus, a ton of coal to a poor family on a bitter January day, when they were shivering with cold, amounted to saving life as well as securing comfort; whereas, a wagon load or so of books would have alleviated nothing and nobody, and been a cruel mockery. A boy in the street, who was practically shoeless and quivering amid the icy blasts which swept down upon him, found good shoes and a warm coat of more benefit than an elucidation of the isosceles triangle or the solar parallax; as useful as the latter might be when other things were proper. An enterprising citizen who conducted a manufacturing establishment in which were employed twenty persons, each of whom either supported or contributed to the support of a family, was, by a pressure of circumstances, some of them unforeseen, forced to the wall, as the saying is in commercial circles. He would have to suspend operations for a time unless he could at once command a sum sufficiently large to meet all demands, and most of us know something about the habit capital has of keeping away from places where it is really needed. For a business man to put out distress signals, means to drive the well-to-do away—the rats desert the sinking ship; it is only when all is fair sailing and no help is needed that plenty of it can be obtained without difficulty and on short notice. The manufacturer's suspension would not have been so serious a thing to him personally, as he was in tolerably comfortable circumstances otherwise, but it would have meant closer living for all, and actual deprivation to some of his employees. They occupied the most of his thoughts, and he felt for them more concern than is common among employers, but what could he do? To become weak financially is a state of things which soars abroad on the pinions of an eagle, and he might as well have sought entrance to a fashionable church in shabby attire, as to have sought to obtain money enough to tide him over, under the circumstances.

Here was our more moderate philanthropist's chance, and it was not thrown away. The factory did not close down, none of the workmen lost an hour's time, except by their own election, and the proprietor was soon on his feet again.

These incidents are but a few of many that might be named showing the every-day sort of help that this man extended, and all without noise, or red-tape formality, or advertising of any kind. When he died, there were no such demonstrations as in the case of the other good man, and the great dailies of the land seem to have overlooked the incident altogether. He has, and will probably have, no monument—of stone, metal, or anything of that kind; but he will have one that is more enduring than either, and one standing for more. Down deep in the hearts of the people whom he has befriended, his image will be enshrined; and their children will keep his memory green to the last.

In the great book of the beyond, upon which mortal eyes are not permitted to look, in which are recorded the great and good deeds of mankind during his pilgrimage from the cradle to the coffin, undoubtedly the names of both the men herein spoken of will appear, written in bright and beautiful characters. Will that of the one who had and did less be smaller and dimmer than the other, correspondingly? At this distance away, and thus far ahead, what is the reader's judgment as to that?

DOING ONE'S BEST.

If I were a cobbler, it would be my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Should mend an old kettle like me.

—*Old Song.*

THE FOOD OF MAN.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
AGRICULTURAL COLLEGE, LOGAN, UTAH.

Among the many things that every man and woman should know, the subject of food in its relation to bodily health stands in the front rank. It is, therefore, a deplorable fact that almost everything that the human mind has penetrated is better understood by the mass of mankind, than the true nature, use, and effect of the food we eat. During the early part of last century, many able men realized that for successful stock-raising, and for the production of the fattest meat, and the largest amount of first-class milk, it was very necessary that the animals which were to furnish the flesh or the milk, be fed for that purpose. Experiments were undertaken to determine the nutritive values of various foods, and to determine the manner in which foods and their constituents are used by the animal. A great deal of such work, long continued, resulted in the establishment of a science of stock-feeding, the laws of which are followed today by all successful stockmen. In the large barns and stables of this country and of Europe, cattle feeds are weighed out with extreme accuracy, and are combined according to elaborate analyses and formulas furnished to the practical farmer by physiological chemists. The careful obedience to the established laws of animal nutrition results in better health of the animals, and in larger profits; the slightest variation from these laws results just as surely in a diminution of health and of income. No system of rules followed by farmers has better proved its value than has the system popularly known as rational stock-feeding.

Now, it is a grimly humorous fact that the farmer who weighs out just so many pounds of timothy, and so many pounds of oats, for his horse, in order that he can get the greatest amount of work out of the animal, will go into the house and eat his dinner with no thought of the nutritive value of the food placed before him, provided it tastes good. If the farmer be asked why it is not just as necessary that the food for man should be weighed out for him, as it is that the horse receive neither more nor less than the right amount, he will probably answer that man has intelligence and feels what kind of food, and how much, is good for him. Judging from the suffering due to digestive derangements, with which the human race is afflicted, it is perhaps safe to say that, in the matter of eating, human intelligence, unaided by the results of science, is no greater than animal instinct.

It is not altogether the fault of science that the knowledge of human foods is not more widely spread. Soon after the study of the best combinations of foods for the lower animals was begun, parallel investigations into the laws of human nutrition were also undertaken. Many facts have been gathered, and general laws have been drawn out of them, until now, a tolerably accurate science of the feeding of man exists. The majority of civilized men, both educated and ignorant, have been slow to accept the new light, for it involves, when it is first adopted, some change of old habits, and a certain amount of restraint of appetite. The thought that "what our fathers and grandfathers ate and found agreeable is good enough for us," has been the main obstacle to the making of our eating a rational process. The makers of textbooks and the faculties that arrange courses of instruction in schools, academies and colleges, have for many years ignored the great subject of human food; and our boys and girls have grown up to pass blindly into the crowd that wails and ails with rheumatism, and headache, and indigestion, and liver trouble, and general misery, as a result of improper feeding.

So strong did the need of more rational feeding among humankind appear to the thinkers, that in 1894, Congress was prevailed upon to make an appropriation of \$10,000 for investigations into the quality and quantity of food eaten by the American people. The year following, this appropriation was increased to

\$15,000; and it has been continued since that time. The nutrition investigations of the government have been carried out under the supervision of Professor W. O. Atwater, of Middleton, Connecticut, who has been a life-long worker in the domain of food chemistry, and who is an enthusiastic advocate of the dissemination among the people of the results of all food investigations.

The work of the government has been, up to the present, an inquiry into the dietaries of various classes of people in the United States. Some very interesting results have been obtained. For instance, it has been shown that many families with light work eat meals that are better suited for blacksmiths and other people doing hard manual labor; that other families, the members of which lead active, outdoor lives, eat meals just suited for students; that many families, with limited incomes, could live for one-half or two-thirds of their present cost of living, did they only understand the relative nutritive values of foods. It has also been observed that farmers, who in most cases have a full control of the food they eat, usually suffer from the want of balanced meals. The government has published the results of these investigations in the form of bulletins which are free, and may be obtained by addressing the Department of Agriculture at Washington, D. C.

This question concerning correct eating is of special interest to all Latter-day Saints. The Lord, by a revelation known as the Word of Wisdom, has indicated the importance, in a correct life, of careful attention to the food which is taken into the system. In the Word of Wisdom lie the germs of many important principles that will be developed by the workers in science, and then be brought into our daily lives to give health and strength to our bodies. There is, likewise, an important set of rules governing foods and eating that has been handed down to us from the days of Moses. Science is slowly awakening to the scientific soundness of the laws of Moses concerning foods, suitable and unsuitable, for the use of man; and showing, besides, the general application of these laws to all peoples, of all countries. This fact, that from the earliest times, the Lord has directed His people in correct habits of feeding, emphasizes the need that we all have of looking carefully after our foods and eating. There are many good people who feel that eating is a necessary earthly condition to which

as little attention as possible should be given. Persons, however, who persistently neglect the feeding of their bodies soon diminish in spiritual power, for the frailty of their bodies makes it impossible for the spirit to exert its full power; and, in addition, the pains that are ever present in such a mistreated body, hold the attention, and prevent any serious contemplation of loftier subjects. The well fed, but temperate body, may be compared to a well-kept, oiled, machine that runs without noise or jarring; such a machine does its work properly and without interruption; such a body performs its functions with no distracting concomitant phenomena. In such a healthy body may the healthy mind and pure spirit work their will together, until the way of the Lord becomes the way of man.

For the purpose of keeping our bodies in the best condition, the Word of Wisdom, as generally interpreted, is not sufficient. To keep out of the body injurious substances is one thing; to bring into the system nutritious materials is quite another. Because coffee, tea, alcohol and tobacco may not be used, it does not follow that all other known foods are desirable. What is needed is a clear comprehension of the needs of the body; of the composition of the ordinary foods, and their special value to the human body. For instance, it is generally known that the food we eat is used in the body to produce heat and to restore the broken down tissues of the body. It is almost as well known that there are five great classes of food principles: first, water, which is used to dissolve the food and to carry it from place to place in the body; second, mineral matter, which is used to build bones and to assist various organs in their functional activities; third, fat, which is burned within the body to produce heat, and is also stored up in the body as fat; fourth, carbohydrates, consisting of starches and sugars which are also burned in the body, or, are converted into fat; fifth, protein, which replaces the broken down muscular tissues, and thus keeps the body in proper repair. For the best health, a person should eat with every part of protein 5.5 to 6.5 parts of carbohydrates and fat. Now, bread contains all these food principles, but the proportion of protein is too small; a person could not, therefore, live on bread alone and feel well. Meat, on the other hand, contains too much protein and too little of the

other ingredients. An examination of the whole list of ordinary foods will reveal the fact that there are very few perfect foods; and the whole art of proper feeding consists in the proper combination of the food at our disposal, so that the body may receive the right proportion of the great food principles.

At times, persons appear among us who advocate special methods of living. One holds that only vegetables should be eaten; another, that milk should be the great basis of our diet; an other, that salt must not be touched—and so on. Such doctrines are always harmful, unless based on the well-established laws of science. The only safe method to follow in these matters is to study the few underlying principles of human nutrition, and thus be independent of any well-meaning but uninformed person, with a single idea, who may come among us.

Here, young men of Zion, is a subject worthy of our most serious thought and effort. We are preparing the way for the coming of Jesus Christ. Shall he come and find us with no attempt made toward physical uplifting and purification of our bodies? Will he come under such conditions? Shall we, the people with the most important mission of any people now on earth, permit our bodies, from a lack of information, to be weakened so that we cannot magnify our glorious missions? Think of it! One little error in diet may be committed at each meal; three meals are eaten a day; there are three hundred and sixty-five days in a year; the error is repeated more than one thousand times each year. No system can withstand such incessantly repeated attacks upon its health. Is it a wonder that men die young; or that age is full of weakness and pain?

I plead for the cause of better feeding; I plead for our God-given bodies that labor so well to keep in good condition; I plead for our body-bound spirits that can act only as the body is in good health. I plead for the art of cooking that it may be respected, and for the art of feeding that it may be dignified by being made rational. The whole secret of health does not lie in proper eating; but, in our age, the greater part of the secret may be found there. That would be mutual improvement indeed, could the young men of Zion unite in the study of rational feeding, and in the encouragement of its practice.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, GENERAL SUPERINTENDENT OF CHURCH
SCHOOLS.

Prosperity of the United States.

A recent reproduction of a cartoon in a local paper represents the acknowledged commercial advantages of the United States over Europe, and especially over Great Britain. The fiscal year ending June 30, is without a parallel in the foreign trade of this country, and shows a total export of more than \$1,500,000,000. The imports for eleven months were valued at \$755,000,000, or \$34,000,000 less than those of the preceding year. This showing will make our exports not so very far from double that of our imports. This means an enormous balance of trade in our favor, an aggregate within the last four years estimated at \$2,400,000,000. Such an amount is almost incomprehensible, and it goes without saying that a large amount of this excess of money due the United States from her foreign trade has gone to redeem and purchase American bonds held by wealthy European, and especially English, financiers. Perhaps the bonds of this country which circulate most in Europe are issued by railroads, and railroad companies tell us that they are sending the interest on their bonds, at this time, mostly to bondholders in the United States. The result of this enormous balance of trade in our favor has been to make money very much more plentiful, and to destroy the demand for the free and unlimited coinage of silver. This country has never in all its history, had so much money to lend and at so low a rate of interest. Much of this enormous export trade consists of iron and the

various wares manufactured from it, from a railroad engine to a plow.

It is said that the output of our farms promises to exceed anything before known in the history of our country. The estimate of the wheat crop in the United States is seven hundred million bushels. The year 1898 was the record-breaking year, with an output of wheat amounting to six hundred and seventy-five million bushels. The production of wheat, corn and cotton has relieved the farmers of the west from the burden of a heavy interest paid to capitalists of the east, just as the country generally has been relieved so largely from the burden of an interest-bearing debt due Great Britain. The business, therefore, of loaning eastern money on western farms has diminished wonderfully in the last two years.

Meanwhile, the great consolidations of capital are going on, the avowed purpose of which is to contest with Germany, and especially Great Britain, for the markets of the world. These consolidations of capital have ceased to create the suspicion and opposition which they created a year or two ago, and the greatest alarm that is felt about them is now felt in Europe.

In Utah, the output of the farms will not be large, but the enormous production of grain in other parts of the United States will prevent any considerable rise in the cost of breadstuff. On the other hand, the unusual demands for labor, and the increased price of wages, will more than make good the loss of the products of our farms. In many instances, one man in a family is left at home to gather the crops, while the rest of the laborers are seeking remunerative employment in the construction of railroads, in mining, and in other forms of labor, at present found in such great abundance in this and surrounding states. So whatever misfortune or loss we may sustain from the limited productions of the farms, we shall more than make up in other directions, and Utah can rejoice with the rest of the country in our general prosperity.

The War in South Africa.

Telegrams from London on July 4, announce an acrimonious discussion between the Radicals, in Parliament, and the party in

power, on the South African war. The discussion arose over the announcement made by Mr. Broderick, secretary of war. This announcement was to the effect that the government had just received news that Commandant General Louis Botha had permission, in June, to communicate with Mr. Kruger, the result of which was a meeting at which General DeWet, General Botha, and others, decided to continue the war, and to accept no terms short of independence. Mr. Broderick, the secretary of war, added "that the government's resolution was still unshaken, and that great progress had been made in the war during the last three months." Just what that progress was, Mr. Broderick did not state. It is further said that news from the front is that the Boers have still thirteen thousand men in the field. If this be true, the end is not in sight. That number of Boer soldiers in the field raises the struggle above the character of a guerrilla warfare. The country traversed in the struggle is one of great distances, and one which affords not only great opportunities for defense, but strong inducements to make sudden sallies at unexpected points upon detached bodies of the English army. From the news received, it would seem that the English are not only compelled to sustain their own army, but, at the same time, to support the army of the Boers. It is almost impossible to transport great stores of provisions over long stretches of country like that of South Africa, from Cape Colony to Johannesburg, in the Transvaal, without affording the Boers an opportunity to seize sufficient provisions for their support.

It has long been believed that the Boers have received large numbers of recruits from European countries, especially from among the Germans, and perhaps a considerable number from the United States. It is not, however, possible to conceive that any very considerable numbers could go from this country, or from Germany, without creating suspicions, and without calling forth a strong protest from England. It is very much more likely that the Boers are receiving their support from their brethren in Cape Colony and Natal.

Lord Kitchener may be so conducting his military operations as to successfully entrap, and beat down all resistance. What his plans at present are, is of course a military secret, and the plans

may be such as to consume a considerable amount of time, and thus prolong the sufferings and losses of the English army, as well as to cause the further depletion of the English treasury. In some respects, the war in South Africa is without a single parallel in history. Our information from the scene of the struggle is, of course, ex-partisan, and from England's own statement of her case, prospects of a speedy termination are not promising.

The Oil Boom in Texas.

The word "boom" has a peculiar significance to the United States, not found in any other country on the globe. Europeans have their commercial prosperity, and the development of their resources, as a rule, is in such a gradual order of growth, that booms, in the sense in which that term is understood in this country, are never known, and consequently, excitement does not prevail in European countries over the unexpected and sudden development of a national resource. Booms are very frequently current in the United States, and the one which is just now occupying the attention of the country is the great oil boom in Texas.

In the eastern part of that state is a small town by the name of Beaumont, which is at present the scene of great excitement over the oil discoveries that have been made recently in its vicinity.

An oil boom is not unknown to the United States, but for many years discoveries of oil wells have not been made, so that the present excitement is a reminder of what went on in Pennsylvania, in the days of the discoveries of her great oil wells. In those days, and even recently in California, it has been the ambition of explorers for oil to get what was known as a gusher, yielding the large amount of one hundred barrels a day. Such a yield soon put the finder on the road to wealth. If, however, a gusher of one hundred barrels a day was a great discovery, in those times, what shall we say of a well whose daily yield now exceeds fifty thousand barrels—an amount greater than even any dozen wells ever before opened? No wonder oil speculators went wild over the discovery of the great Lucas well, the first in the field, with its enormous flow of fifty thousand barrels a day.

The finding of the Lucas has resulted in filling the little town of Beaumont with thousands of oil speculators. Correspondents from those regions tell us of the great excitement there, and of the extravagant prices which now prevail in eastern Texas. Tents are converted into hotels, and fabulous prices are paid for food and rooms. Great corporations are organized, and men deal in stocks representing many millions of dollars. Speculators have all sorts of wild schemes afloat, and Beaumont is just now enjoying a genuine "boom" with plenty of money in sight.

Canada and the United States.

A Canada statesman recently said that the capitalists of the United States had lately invested so extensively in this British Dominion as to threaten the commercial connections of his mother country. The statement suggests the intimate relations and the similarity of interests that are growing between the United States and Canada. Heretofore, that country has looked to England for an inflow of capital, and the relation between the two has been one of mutual advantage, and has been one of the strongest motives that has actuated Canada's adherence to England's supremacy.

United States' capital in Canada may operate in two very powerful ways. It may break down tariff barriers between that country and this, and place us in closer commercial relations than we have ever had before, and thus change the current of Canadian sympathy toward the United States. On the other hand, there is a strong possibility that the United States may be compelled to protect the commercial and financial interests of its people in Canada by political interference. It is to be hoped that as our relations become more intimate, they will build up a strong sentiment of friendship between the two countries. The political dependence of Canada to Great Britain hangs by such a slender thread that we might very easily annex that country commercially without any great political interference, on our part, with them. A commercial union is most desirable, and will undoubtedly be encouraged by political leaders in both countries. For its rare possibilities, and the promises of unrevealed as well as unutilized resources, Canada stands first on the Western continent.

EDITOR'S TABLE.

THEIR RELIGION IS AT THE BOTTOM OF IT.

Much has been said in the papers lately about the recent conversion to "Mormonism"—or, more rightly, to the Gospel of Jesus Christ—of two ladies who stood high in some of the church societies in New York. Especially have certain ministers been much exercised over the "Mormon" missionaries, who are declared to have encroached upon the spheres of influence of the churches. These have been the means, it is stated, of winning over to the "Mormon" way of thinking several prominent church workers, which is considered by the ministers to be a very detestable thing to do; though why they should so consider it, they themselves being constantly working to win people over to their way of thinking, is not quite clear. Further, why these particular converts should attract such wide-spread attention is not made plain, for it is not unusual for the many hundreds of "Mormon" elders, ministering constantly in all parts of the United States, to secure converts; and there are at least twice as many converts each year as there are missionaries in the field.

Neither is it unaccountable, or in the least degree remarkable, that these intelligent church workers should embrace "Mormonism," so-called. It may seem surprising to the ministers, who stand wrapped in the cloak of sectarian prejudice, but to the student of truth, the reasonable answer lies in the gospel itself, the true doctrine taught by Christ, and revealed anew to the Latter-day Saints.

The Chicago *Record*, speaking of the incident, says of the "Mormons":

Their social and sectarian dogmas aside, the "Mormons" are entitled to respect for sincerity, consistency, enterprise, and thrift. They have contributed substantially to the material development of American civilization wherever they have settled. Charges of dishonesty, rapine, usury, idleness, or tergiversation can not be sustained against them. They have literally caused the desert to bloom like a rose garden. They have submitted peaceably to what they deemed persecution. While civilization has recoiled from disclosures of conjugal slavery made by former plural wives, the fact that the mass of "Mormondom" remains contented, frugal, and self perpetuating must be accepted as having undeniable logical weight in extenuating the practical value of their mode of religious and social government.

It is clearly apparent that evil social and religious training cannot bring forth good material fruit; and it is a truth that what the representative Latter-day Saints are materially and socially, is the fruit of their religious doctrines which, to tell the truth, even with them, stand far above what they have attained in actual practice. There are hidden jewels in their spiritual life and teachings that have never sparkled in their redemption of the desert, or glittered in their contribution, great though it be, to the material development of American civilization. So, it is their religious doctrines that underlie the respect which the Latter-day Saints are entitled to for "sincerity, consistency, enterprise and thrift."

There is more in the mystery of their spiritual life than any man not of them has yet discovered, or that ever has come to the surface in their temporal activities which, rightly speaking, are mere incidents in their more wonderful work. It is this spiritual truth, this surpassing peace and contentment arising therefrom, that has upheld them in every strange mutation; and it is this that appeals to the convert, because it gives sweet reply to the longings and the mysterious questions of his soul.

Why is all perishable? Why is the next life hidden from our knowledge? Why was death brought into the world? Why the fall? Why has the recollection of a former life been taken from

us? What relationship are we to God, and what part are we taking in his plan of eternal progress? Why are we tempted, and why pursued by pain and sorrow in our journey of life; and why is our path steep and hard and ever strewn with thorns? Why laden with heavy burdens? What is the object of it all? What is this love of wife and husband and child and friend? What is our duty here? our destiny hereafter?

All these, and a thousand other queries, are answered in the gospel of Christ as revealed anew to the prophets of God in our time; while, on the other hand, these longings and questions of the soul find no sufficient solution in the formal teachings of the dying and decaying protestant churches of our day. But to the Latter-day Saints, they are answered so plainly, and in such adequate manner, that men and women familiar with them become content, are lifted up in joy, and do the best temporal work in the world. They do not worry over the riddle of life, for its mystery is manifest. They walk by faith, knowing full well in whom they trust. They thank God, rejoice in their duty while they live, and, dying, joyously consign themselves into his care and keeping.

HABIT BUILDS THE BRIDGE.

Are your habits good or bad? is a question every young man should often ask himself. Make a careful study of your habits. Watch how you repeat day by day the same acts over and over again. In this repetition a person soon becomes a bound slave to habit. There is, too, a something in our natures that inclines us to desire to do again what has once been done. It is this something that requires careful watching. Repetition may be encouraged if the first act is right; in this way, a good habit is formed. But if the first act is wrong, the best and strongest effort of a person's life should be made to prevent its being repeated. The first act may seem insignificant, but once performed, it becomes so very

easy to do it again, and in this way soon grows to be a habit, good or bad.

Here is an apt illustration. It is said that when the suspension bridge over Niagara was about to be built, the first connection was a tiny string borne over the great river by a kite. Once over, a little wire thread was attached to the string and hauled to the other side; then to the wire thread, a rope was tied and drawn over; by means of this rope, a larger one; then the first cable; then, at length, the mighty bridge was completed uniting our country to Canada. And so habits grow. How insignificant the first act seems! How easily the first kite string may be broken! But if by repetition the work goes on, how strong the habit, how mighty the bridge! The poet has connected this bridge-building incident with the growth of habit:

"First across the gulf we cast
Kite-borne threads till lines are passed,
And habit builds the bridge at last."

Youth, when character-building is begun, is the most important time to guard against the evil kite-strings of habit, and to encourage the tiny actions which, oft repeated, will build the strong bridge of character. But how can young men tell which is evil and which is good? Their own judgments may not always safely be relied upon. It is not safe to follow one's own inclinations always, for men are prone to evil as sparks fly upward. If a young man is in doubt about the result of any kite-string he is about to fly, let him ask father or mother; or let him seek the counsel of the Priesthood; or let him go humbly in prayer to Father in heaven, and he will not return in doubt, for it is written:

Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Let us note just a few bridges of character in whose construction one may safely cast his first threads across the stream, so that his after building by repetition may become habit: prayer; reverence for God, his servants and sacred places and things; cheerfulness, punctuality, promptness, truthfulness, thrift, industry. Any

building which tends to the opposite of these, should be avoided, and the safest way to avoid it is not to fly the first string, not to perform the first act; but if this, through ignorance, folly, or error, has been done, avoid repeating, lest such act grow to an evil habit, and fasten itself upon your character, to your everlasting detriment and sorrow.

QUESTIONS AND ANSWERS.

Right of Succession.

What officers in the Melchizedek Priesthood, if any, hold the right of succession?

There is no *right* of succession in or belonging to the Melchizedek Priesthood, nor any of the offices thereof, except that of patriarch, and even that depends upon worthiness. The possession of the Priesthood, as indicated by any office in it, implies power and authority, and no power or authority under any circumstances can be entrusted to those who are unworthy. The inheritance of blessing also depends on obedience to God and his laws. In the case of the children of the Prophet Joseph, no doubt many blessings would have followed upon their heads, if they had continued with The Church and proved faithful; but otherwise, there is no promise to them. This is plainly set forth in a revelation found in Section 82, of the Doctrine and Covenants, verse 10:

I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise.

NOTES.

The world turns aside to let any man pass who knows whither he is going.—*David Starr Jordan.*

"Failure is only endeavor temporarily off the track. How foolish it would be to abandon it in the ditch!"

The happiest life is that which constantly exercises and educates what is best in us.—*Hammerton.*

The best way for a man to get out of a lowly position is to be conspicuously effective in it.—*Dr. John Hall.*

As in groans and in tears and in anguish all mortal men are brought forth into mortality, so with exceeding labor only and with slavish diligence withall are immortal words brought forth into immortality; likewise, also, as the mother loveth best the child that grieveth her most poignantly in travail, so that which issueth with the mightiest labor from the brain is of the brain most sweetly beloved and revered.—*Eugene Field.*

Some years ago I resolved to cultivate habitual cheerfulness, under all circumstances. It has not been an easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going down hill," as people say of the old, but "up hill" all the way, and am sure that life is better farther on.—*Mary A. Livermore.*

If you have a friend worth loving,
 Love him. Yes, and let him know
 That you love him, ere life's evening
 Tinge his brow with sunset glow;
 Why should good words ne'er be said
 Of a friend till he is dead?—*Unknown.*

A correspondent of the *Portland Transcript* writes of a pretty incident which was witnessed at the Paris Exposition. - It was in the Grand Palais des Beaux Arts, says the writer, that I witnessed a bit of something more beautiful than statues, as any warm, palpitating living thing is more beautiful than sculptured representations. A man and woman, plainly dressed, and evidently from a "far country," stopped before a Cupid, dainty as a lily, graceful as a sea-gull, one knee bent beneath him, his bowstrings distended, while he looked straight along the pointed arrow. "O Sam," exclaimed the woman, "don't he look just like Jack when he is firing off arrows from that bow you made him? Although," reflectively, "he hain't so good-lookin' as Jack." "Might look like Jack," drawled the prosaic father, "if he had red hair 'n' freckles, 'n' a jacket buttoned up wrong, 'n' stubbed-toed shoes. You women are great on likenesses anyway." The woman said nothing, but she lingered near the statue for a moment, and I saw her surreptitiously pat its cheek, doubtless for "Jack's" sake.

IN LIGHTER MOOD.

Passing a rosy, unkempt boy, Miss —— remarked to her friend. "Isn't he a little honey?"

"Yes," replied the more discriminating friend, "honey without a comb."

* * *

"Have you seen my umbrella?" asked one member of another.

"What sort of an umbrella was it?"

"It had a hooked end."

"I have not seen it," was the reply, "but I had a nice one once, and it had an end exactly like yours. It was *hooked!*"

* * *

A notice which attracts the attention of many sojourners in a New Hampshire town is posted on the wall of the little railway station. The paper on which it is printed bears evidence of long and honorable service.

NOTICE: Loafing either in or about this room is strictly forbidden, and must be observed.

* * *

Philip D. Armour, like J. P. Morgan, would never hire a clerk for less than one thousand dollars a year. One day a young man applied to Mr. Armour for a clerkship.

"Well, sir, how little do you want for your services?" asked Mr. Armour. "You must understand that times are hard. We are only killing eight million hogs and five million beeves a year."

The young man said: "Mr. Armour, I would not be here, if I did not know times are hard, and I'll be easy with you. I'll begin at ten dollars a week, if you will agree to increase my salary one dollar for every one hundred thousand beeves you don't kill under five million, and one dollar for every two hundred thousand hogs you don't kill under eight million."

With his little, shrewd eyes, Mr. Armour looked sharply at the young man, then said, abruptly: "As a rule, I dislike precocious youngsters; they don't last. But I'll let you start in at twenty-five dollars a week, without conditions. I do it, too, with some fear that in a few years you will own the business."

OUR WORK.

THE ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

SUNDAY, JUNE 2, 1901, 7:30 P. M.

The choir sang the hymn, "Lord thou wilt hear me when I pray."

Prayer was offered by Apostle A. O. Woodruff.

Sister Lottie Owen sang the soprano solo: "My Redeemer and my Lord."

Sister Teenie S. Taylor addressed the conference on the subject: "What the Gospel Teaches."

Apostle Heber J. Grant then addressed the meeting. He began by referring to the life of Elder George Goddard, and his own desire to read the hymns Elder Goddard had sung to the children in the Sunday Schools. He had never hoped to sing those songs, but by the blessing of the Lord, he had learned to sing. Brother Grant then sang the songs, "Who's on the Lord's Side, Who?" and "The Holy City." He followed with a strong testimony of the divinity of the mission of the Prophet Joseph Smith, reading copiously from Josiah Quincy's *Figures of the Past*. In closing, he left his testimony with the young people and blessed them.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah," and the benediction was pronounced by Sister Minnie J. Snow.

MONDAY, JUNE 3, 10 A. M.

The officers of Y. M. M. I. A. met in the assembly hall of the Latter-day Saints' Business College. President Joseph F. Smith presiding.

The Hymn, "Now let us rejoice in the day of salvation," was sung and prayer offered by Elder Frank Y. Taylor.

Singing: "Guide us, oh thou great Jehovah."

At roll call, twenty-one members of the General Board answered present, and forty-one of the forty-six organized stakes of Zion were represented, by presidents and other officers and by members present.

General secretary and treasurer, Thomas Hull, presented the financial statement for the year ending May 31, 1901, which was referred to the auditing committee of the General Board.

Elder Geo. H. Brimhall spoke upon "Class Methods" making some excellent, practical suggestions to the assembled officers. His remarks were followed by questions and discussion of methods.

Elder E. H. Anderson called the attention of those present to the matter of grading the associations. He said the General Board had considered the question, and had deemed it proper to recommend that the grading of the associations be continued. He therefore moved that we continue to grade the associations where practicable, and that where the associations are graded, the senior class shall take up the new manual on the "Principles of the Gospel," and the junior class shall take up the first manual, the "Life of Christ." The second part of the motion was suggested by Brother Roberts and accepted by Brother Anderson as a part of the motion. After some discussion, the motion was carried unanimously.

Elder E. H. Anderson said: "There is another question which the Board has acted upon, and that is in regard to stake conventions. The General Board believe that the holding of stake conventions, such as were held last fall, is good and beneficial to the associations. I move, therefore, that it be the sense of this conference that we hold stake conventions in every stake of Zion prior to the opening of the season 1901-2." This was seconded, and carried unanimously without discussion. The General Board, on Wednesday, 5th of June, appointed the following brethren a committee to arrange for these conventions. Their report, which officers are requested to carefully note, will be presented to the Board, and printed in the ERA: Geo. H. Brimhall, J. G. Kimball, E. H. Anderson, Thomas Hull, B. S. Hinckley.

Superintendent Richard R. Lyman of the Salt Lake Stake suggested, on behalf of a number of officers, that the General Board appoint a committee to consider the question of a suitable badge and colors for the associations.

Singing: "Come all ye sons of God."

Closing prayer by Elder J. Golden Kimball.

2 P. M.

Singing: "High on the mountain tops."

Prayer by Elder J. W. McMurrin.

Singing: "Oh say, what is truth?"

Apostle Heber J. Grant addressed the officers on the ERA and stated

that the General Board had decided to submit the question of reducing the price of the subscription from \$2.00 to \$1.50.

A lengthy discussion followed upon this question, and finally resulted, upon the motion of Superintendent G. A. Iverson, of South Sanpete stake, in the decision to maintain the price at \$2.00.

Singing: "God Speed the Right."

Benediction by Apostle Abraham O. Woodruff.

TUESDAY, JUNE 4, 10 A. M.

Singing; "What was witnessed in the heavens?"

Prayer by Elder Rulon S. Wells.

Singing: "We thank thee, O God, for a prophet."

Elder J. Golden Kimball presented the subject of Mutual Improvement Association missionary work for the coming season. He called attention to the work of past seasons, and stated that it had been decided to return to the method of calling about fifty elders to labor in the various stakes. He spoke of the importance of the work and the class of young men needed.

Elders Jos. W. McMurrin, B. F. Grant and Thos. Hull also spoke on the subject.

Elder B. H. Roberts said: There is one idea concerning missionary work among the members of our associations that I wish to express. I am in hearty accord with the calling of these missionaries to go out into the stakes and assist in whatever way they can in furthering the interests of mutual improvement; but I think that the officers of the associations should make it a point to impress upon every young man in their associations the great truth that each one of them possesses more or less influence with his fellows, and that we should solicit each active member of the associations to become a missionary with his fellows. That does not interfere with these appointments and arrangements that are going on; but the point is to get our individual members sufficiently interested in the work of mutual improvement that they will talk it to some person of the ward who is not interested in the work, and that we make every man who is active in mutual improvement work a missionary; imbue him, so far as we can, with the missionary spirit, and get him in his personal intercourse with his fellows to make it a point to interest them in this work of mutual improvement. I believe that that is a phase of missionary work that we do not pay sufficient attention to. If we could only get the young men who are interested in mutual improvement to talk it and urge it, at proper seasons and in a proper spirit, upon those who are not interested in it, I believe that each man

almost could bring another man into the association and interest him in this work.

I wanted to make that suggestion to the stake officers present, and I think it would be a good thing to call the attention of the ward officers to it also. Let us create an interest in the work by each man now interested in it taking hold of some other man who is not, and bringing him into the association, and creating an interest in his heart for the work.

President Joseph F. Smith said: I want to emphasize the remarks that have been made in relation to the attention that stake and ward officers should give to the missionaries. I do not think it is a proper thing to turn the missionaries loose to do the best they can. Wherever a missionary presents himself, the local officers should take a deep interest in him, and see that every facility is afforded him to perform his duty and fulfill his mission. The missionary should not interfere with the superintendent in his work, and the superintendent should assist the missionary in all his labors.

Elder J. G. Kimball suggested that the missionaries should labor, this year, solely as missionaries, and not as instructors of the stake officers.

Elder Rudger Clawson referred to the action of the conference on Monday afternoon in deciding to maintain the price of the ERA at \$2.00, and said that although some were in favor of \$1.50, the majority decided in favor of \$2.00, and he hoped that all would work for the success of the magazine at that price. He therefore moved that the action of the conference on Monday afternoon be made unanimous. The motion was seconded and carried unanimously.

The hymn, "Redeemer of Israel" was sung, and prayer was offered by Elder Moses W. Taylor.

2 P. M.

Singing, "Do what is right."

Prayer by Elder John. V. Bluth.

Singing: "How firm a foundation."

Elder B. H. Roberts presented the subject of the New Manual for 1901-2. He stated that it would be upon the first principles of the gospel, treating the subjects of the Godhead, The Plan of Salvation, Faith, Repentance, and possibly Baptism by water. He said that an effort was being made by the Manual committee to treat the subject in as new and attractive a manner as possible, and that he felt that the Manual, when completed, would meet with the universal approval of the young men. He referred to the action of the conference in adopting the Manual on

the "Life of Jesus" as the guide for the junior classes, and stated that in the preparation of the new Manual, the committee had this in view, and that, therefore, the work would be of a character more suitable for the senior classes. He also stated that, in connection with the regular lessons, the committee were having prepared suggestive programs in lighter and entertaining work, for each evening.

Elder Willard Done also spoke upon the Manual.

Elder Frank Y. Taylor addressed the conference, speaking chiefly on the importance of the missionary work, the great good to be accomplished thereby, and the value of the souls of the young men of Zion.

President Smith made the closing remarks.

I wish to say just a few words at the conclusion of this conference. I do not know that we have anything more of importance to take into consideration, and closing time is drawing near. I have been very much pleased with the spirit and interest that have been manifested on the part of the brethren during this conference, and I sincerely hope that the good promises that have been made by them may be fully realized during the coming season. We hope that Brother Moses Taylor, for instance, will double the subscriptions to the ERA for this year in the Summit stake. We believe if anybody can do it in that part of the country, he can, and we know he will make the effort. We are delighted to see a strong representation from the Summit stake of Zion in this conference. I will also refer to the Wasatch stake of Zion.

We find there has been a marvelous change for the better in these two stakes; and we hope that where the same necessity exists, in the near future, some changes of a similar character, may take place in other stakes of Zion, to improve the condition, not only of the youth, but of the parents.

I hope, my brethren, that we will not flag in the performance of any of our duties; that we will look after the general fund, and after the subscriptions for the ERA, and that we will, above all other things, look after the welfare and salvation of the souls of our young men who are wandering in darkness, being left by their parents to grow up like weeds. We have more work to do right here in Zion, in the way of instructing the youth of Zion, and in preaching the gospel to our own children, than out in the world. It is true that we go out into the world to thousands and millions of people who know nothing about the gospel, neither parents nor children; and if an elder can baptize four souls during a mission of two years, he is accomplishing, on an average an excellent work. Right here at home, under the very droppings of the sanctuary, where we ought to see eye to eye, and where our children

ought to be growing up true to the covenants of the gospel and interested with the people of God, we find them by the hundreds in the different stakes of Zion associated with the elements that are of the world. We see them smoking their cigars, their pipes, their cigarettes, and chewing their tobacco; we see them loitering around the whiskey saloons and places of amusement. Inquire who they are, and you will find that they are children of parents who have joined The Church in the old world, perhaps, or in different parts of the United States, and have gathered to Zion for the love of the gospel, and yet their children are growing up in this way. To my mind it is terrible. If you see that kind of actions in the world, it does not surprise you so much; but to see that here in Zion, and to see the interests of these young men arrayed against the principles which their parents espoused, and which brought them into this land, and against the principles that are essential for the building up of Zion and for the salvation of the souls of men, is something that strikes me with feelings of fear and dread; because I can see that in this element, we will have to meet, by and by, the most powerful opposition, and the most inveterate enemies that we will have to cope with in the land of Zion; for where our children become saturated with the spirit and wickedness of the world, and steeped in the damnable influences thereof, they are fit instruments for the adversary of souls to work through for the destruction of the kingdom of God, so far as it is possible for mortal man to do it. I dread that, and I would to God that we had no such conditions existing amongst us. What a field there is for us right here at home, and how necessary it is for us to do something to reclaim these young men, and bring them to a realization of their condition!

Not long ago, I visited a settlement not far from here on the Sabbath day, and as I was going to meeting there were crowds of boys standing around the drug store and around the whiskey saloon. Of course, the doors were closed, ostensibly; but I do not know how many back doors there were into those places. There these boys stood in the street, looking at the people and at the girls as they went to meeting, or as they came from meeting, smoking their tobacco into the faces of their parents and others who were at the worship of the Lord. If you should ask these children where their parents were, perhaps they would tell you that they were fools enough to go to meeting—wasting their time going to meeting, while they were standing around the street corners smoking, telling indecent stories, and laughing and jeering at that which is sacred and holy.

This spirit is among our young men, whose parents embraced the

gospel in their youth, and have traversed these plains, perhaps in hand-carts or with ox teams, and would have suffered death for the gospel's sake; yet their children are growing up under their very noses with this evil spirit in their hearts, if you only happen to just rub the fur a little the wrong way. It is all wrong; and I tell you that here is a field of work for this body of men in the stakes of Zion that is of vaster importance to us, and to the welfare of Zion, than the fields of labor that are open to us in the nations of the earth. Let us see to it that there is not fostered a power right in our own midst that will put to death the servants of the Lord, if they happen to speak the truth and it does not suit this power. That is just the spirit that is manifested among the young men who are being neglected by us, and who are left to associate with the saloon element, and to smoke, chew, drink whiskey, curse and swear, violate the Sabbath day, and hold nothing sacred, right here in the land of Zion, where not a man should be wicked enough to desecrate the Sabbath day; for men ought to be devoted enough to the truth and to their religion to honor the Sabbath day and keep it holy; but some do not do that even, and what is more, do not honor the Priesthood, do not always honor their fathers and mothers. Many do not honor virtue, nor anything that is good—these youths of ours that are growing up without care, and are going astray. It is our business to look after them, and save them if it is possible, in the spirit in which Brother Frank Y. Taylor has been speaking this afternoon. We do not want to talk to them like I am talking now. I am talking to you, who are leaders, that you may get my views in relation to the condition of too many of our young men. If I were talking to them, I would try to talk to them kindly, to show them their errors and follies, and try my best to induce them to forsake them. I would not call them harsh names, but I would show them the spirit of the gospel. If we can only get this class of young men to read the ERA and to attend our association meetings, so that they will get under the proper influence, we will make good citizens of them.

Now, my brethren, we love the work that we are engaged in. It is the work of the Lord. God bless you. I feel in my heart to say, God bless this body of men. Great responsibilities rest upon you, and great honor awaits you. If you will but discharge your duty acceptably before the Lord, God will honor you and magnify you before the world; he will sustain and bless you, and generations shall rise up after you and call you blessed. Let us take hold of this work with all our might, and put it on a firm basis, so that there will be power and force in it, to reach out in every direction and grasp those that are in error

and darkness with a kindly hand and bring them into the fold of Christ. That is our labor—the salvation of the souls of men. May the Lord bless you all, is my humble prayer in the name of Jesus. Amen.

The hymn “Come, come, ye Saints” was sung, and the benediction was offered by Apostle Brigham Young.

STAKE CONVENTIONS.

The committee on conventions presented the following suggestions, to the Board, on June 12, and the Board approved the same:

We recommend that a convention for the General Board, and such brethren as may be invited by them to assist in visiting the stakes, be held on Wednesday, September 4, at 2 and 7 p. m.

That conventions in the stakes be held on the three Sundays—September 8, 15, and 22.

That all stake and ward Y. M. M. I. A. officers be requested to attend the conventions.

That all Presidencies of stakes and Bishoprics of wards be invited to attend them.

That at least two meetings be held at each convention.

That the following subjects be presented at each of these conventions:

1 Preparation for Opening of Season; 2 Grading of Associations; 3 Manual; 4 Class Work; 5. Supplemental Exercises; 6 Conjoint Sessions; 7 Missionary Work; 8 Fund; 9 ERA; 10 Records; 11 Miscellaneous.

Your committee will continue its labors, and prepare and mail a circular letter to stake officers of Young Men’s Mutual Improvement Associations to be published in the IMPROVEMENT ERA, calling the conventions, and containing careful instructions upon all the topics named above, and will present same to the Board as soon as prepared.

Very respectfully,

GEORGE H. BRIMHALL,
J. G. KIMBALL,
THOMAS HULL,
EDWARD H. ANDERSON,
BRYANT S. HINCKLEY.

Committee.

In this connection, all officers of stakes should notice that it is necessary to have every organization completed before the conventions are

held, so that every officer who is to labor during the season may be present to receive the instructions given. This is very important.

MUTUAL IMPROVEMENT ASSOCIATIONS IN ENGLAND.

The following from Elder Platte D. Lyman, late President of the European mission, dated, 42 Islington, Liverpool, May 30, 1901, addressed to General Secretary Thomas Hull, gives an encouraging account of M. I. A. work in England for the past season:

DEAR BROTHER: Complying with your request of a month ago, I have pleasure in submitting the following compilation of reports, of Mutual Improvement Associations in the British Mission:

In the Nottingham Conference, there are three associations—Nottingham, Derby and Hucknall. In Nottingham there are nineteen members enrolled, with an average attendance of seven. Twenty meetings have been held during the year, and the subjects are of a miscellaneous character. The Derby association has an enrollment of twenty-three, an average attendance of twelve, and has held forty-seven meetings. The '97-'98 Manual is used. Hucknall has a membership of twenty-four, an average attendance of fifteen, and has held nineteen meetings. Here the first principles of the gospel are discussed.

The Grimsby Conference has two associations—Grimsby and Hull. The former has a membership of fifty-six, and an average attendance of twenty-eight. Here lectures are given, and miscellaneous exercises are carried out. Francis Thompson is president, Joseph Ririe, first counselor, and James Monclair, second counselor. In Hull, there are thirty-five members, with an average attendance of twenty-eight. The program consists of lectures and miscellaneous exercises. Elder George Badger is president, and George Jackson and Harry Ramm, counselors.

The Sheffield Conference has an association at Higham. This has a membership of thirty-three, and an average attendance of twenty-three. Miscellaneous subjects are treated. Elder Cyrus W. Gold is superintendent, and his assistants are John Hall and James Brook.

Birmingham has an association at Lye, with a membership of fourteen. The president is Arthur Foxall, and his counselors Edwin Poole and Robert Webster.

Newcastle has an association at Pelton. This has twenty-six members and an average attendance of fifteen. The Manual and Church

- works are their text books, and John Wakefield is president, Joseph A. White, first counselor, and Thomas Smith, second counselor.

In Wales there are three associations, each with a membership of thirty-five, and an average attendance of seventeen. Meetings are held conjointly every Wednesday night and Conference-President Aagard reports them, "highly instructive and profitable gatherings."

This is as much of a report as we have at the present time, and perhaps it is not as full as you would like. But our associations are for the most part rather crudely organized, and not in as good shape as we hope to make them as time advances.

That the Lord may bless the efforts of mutual improvement workers everywhere, is the prayer of

Your brother,

PLATTE D. LYMAN.

A FAREWELL RECEPTION.

On Wednesday, June 26, a reception was given to Apostle Heber J. Grant and his fellow-missionaries to Japan, at the Bee Hive House, by the General Board of Y. M. M. I. A., President Snow, the general superintendent, presiding. The following program was carried out:

Hymn, "Come, come, ye Saints," the company; prayer, Apostle Brigham Young; violin solo, W. C. Clive; solo, "Out in the Deep," A. C. Lund; solo, "There is Sunshine in my Soul," George D. Pyper; solo, "Rock-a-bye Baby," Lutie Grant; hymn, "Do What is Right," Japanese Quartette, (Heber J. Grant, L. A. Kelsch, H. S. Ensign and Alma O. Taylor); solo, "For Time and all Eternity," Mrs. Maggie C. Hull; donation speech, Edward H. Anderson; donation speech, Mrs. Augusta W. Grant; hymn, "There is a Place in Utah," Louis A. Kelsch.

One minute sentiments were given by each of the following members of the Board, all of them being present: B. H. Roberts, J. Golden Kimball, Rodney C. Badger, Edward H. Anderson, Nephi L. Morris, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, B. S. Hinckley, Moses W. Taylor, Henry S. Tanner, Thomas Hull and John Henry Smith. Sentiments were read from the following absent members of the Board: Milton H. Hardy, George H. Brimhall and Willard Done. A sentiment was given also by President Joseph E. Taylor. At this point President Snow arose and made brief remarks, saying in substance:

When the Lord first sent forth his elders in this generation, very

little was known as to what their labors would be and what they could accomplish. They failed in some respects, but they did not fail in one thing: they did their duty. Apostle Orson Pratt and others were sent to Austria to open a mission there, but, by reason of the rejection of their testimony, they did not succeed. Nevertheless, they did their duty and were blessed. Noah preached one hundred and twenty years; he was a grand man; he did his duty, but failed, and it was because the people rejected him. However, by doing his duty, he secured to himself exaltation and glory, while those who rejected his testimony were held in prison for two thousand five hundred years. Moses in leading the children of Israel to the promised land, failed to accomplish what the Lord wanted by reason of the disobedience of the Israelites. Moses himself, through faithfulness, has attained to the Godhead. There is no doubt of this. As to these brethren who will shortly leave for Japan, the Lord has not revealed to me that they will succeed, but he has shown me positively that it is their duty to go. They need not worry concerning the results—only they should be careful to search the Spirit of the Lord, and understand its language to see what it indicates to them. Do not be governed by your own wisdom but by the wisdom of God. When you return, we will come together, perhaps as we are together today, and will rejoice in your faithfulness. God bless you, and may our Holy Father in heaven open the way before you, and may you succeed in converting many of the Japanese people.

Apostle Brigham Young said that the Spirit had borne testimony to him that these brethren had been called of the Lord to take this mission to Japan, and predicted that the angel of the Lord would go before them, and that they should be blessed in their labors.

All present then sat down to the tables, spread with good things which were thoroughly enjoyed by all.

After the repast, another hour was spent in songs and speeches as follows:

Song, "Who's on the Lord's Side, Who?" Heber J. Grant; song, "Since Thou art Mine," Horace S. Ensign.

Apostle Heber J. Grant then said, in part, that he very much appreciated the honor conferred upon himself and companion missionaries by this reception of the General Board of Y. M. M. I. A. He felt humble and desirous of doing his duty. Some years ago, at a time when he was brought low, near unto death, upon a bed of sickness, he promised the Lord, that in the event of his recovery and restoration to health that he might have an opportunity to pay off his personal indebtedness, which at that time was very great, he would be willing to

journey to the ends of the earth and preach the gospel. The Lord had now brought him to the test. When President Snow announced that he had been called to take a mission to Japan, it came, of course, as a great surprise, and he felt that, had he made a statement of his financial condition, the brethren of the First Presidency would have released him. He did not feel to do this, but responded without hesitation or reservation; he accepted the call feeling that the Lord was abundantly able to relieve him of every embarrassment. He had now to relate that God, in a marvelous way, had blessed and prospered him to that degree that within the past few months he had been enabled to cancel one hundred thousand dollars of his indebtedness, and was, at this moment, practically free from financial embarrassment and distress. He rejoiced in this manifestation of God's over-ruling providence, and now desired to go forth and do his duty. He knew that his companions were selected by the Lord, and was glad to be confirmed in this feeling by the remarks of Apostle Brigham Young.

As to whether many of the Japanese would be converted to the truth through the labors of himself and companions, or whether the Japanese nation would open their doors to the gospel, he could not say, but he felt to give assurance that he and his associates would do their duty.

Elder Kelsch then addressed the gathering. He said that he felt greatly honored in being associated with his brethren in the mission to Japan. Many years ago he covenanted with the Lord to serve him, and go to the ends of the earth, if needs be, to preach the gospel. The desire to serve God had never departed from him, and he was ready to take this mission. He felt happy and sorrowful: happy to go, and sorrowful to part with loved ones and friends. He would strive to do his duty, and would hail the day of his return with pleasure and joy.

Elder Horace S. Ensign said: That he greatly rejoiced in his call to Japan, but felt humble in spirit. He had desired and prayed for the gift of tongues, that he might be able to preach the gospel to the Japanese in their own language.

As Elder Ensign was about to take his seat, President Snow, grasping him by the hand, said: "May God grant that gift."

Elder Alma O. Taylor said that he felt greatly honored upon this occasion, and especially in being associated, under such pleasing circumstances, with the prophet, seer and revelator of The Church, and the apostles, and others present. He referred to his youth and inexperience, and said that he felt humble and desirous of performing his duty.

The company then sang the Doxology, and prayer was offered by President Joseph E. Taylor.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*June* 18—Wm. Yates, born Bath, England, October 2 1830, died in Lehi.....19—The commencement exercises of the University of Utah were held; there were 84 graduates from the Normal, and 11 from the other departments.....20—A. W. McCune secures control of the Salt Lake Rapid Transit line.....21—The Sons and Daughters of Utah Pioneers held a grand union at Springville; Apostle Reed Smoot, master of ceremonies.....22—The noted Danish actor, Elith Reumert, visits Salt Lake.....23—S. P. Teasdel, a prominent merchant and citizen of Salt Lake, died, aged 70 years. He came from England to Utah in 1853.....Two thousand Scandinavians hold a conference at Provo, presided over by Apostle A. H. Lund.....24—The veterans of the Nauvoo Legion, with the survivors of the Mormon Battalion and the Utah Indian wars held their first annual reunion at Saltair. Bishop O. F. Whitney read the history of the Legion. A committee was appointed to try and secure a government appropriation for the Legion.....26—C. L. Rood was elected president of the Salt Lake City Railroad company.....The old folks of Provo and Lehi were royally entertained at the latter place.....27—The assessment for Utah is stated as about \$112,420,593, an increase of over seven million, which will bring an approximate revenue to the state of about \$562,000.....29—The product of Utah mines for the past six months was \$12,537,305. Ore and bullion settlements in June: \$2,261,065; stock sales in June, 2,547,770 shares for \$2,680,707.08.....Captain F. A. Grant, quartermaster in the regular army, is assigned to duty in Manila.....30—Judge Richard W. Young arrives home from Manila.

July 1—The Provo postoffice was advanced from third to second class.....2—Over 1,650 old folks, 70 years and over, from Salt Lake, Davis and Weber counties, went to Saltair. President Snow addressed the company.....David H. Christensen was chosen superintendent of the Salt Lake City schools at a salary of \$2,800The bank clearings in Salt Lake surpassed any previous record, being \$2,394,455. John G. Davies, aged 74, died in Payson

.....Under assignment of troops, Fort Douglas will have a garrison of 1,600, the new garrison consisting of about 530 officers and men.....5—John T. Axton was retained as secretary Y. M. C. A.....J. C. Stubbs, of the Harriman railroads, was in Salt Lake.....Henry L. Southworth, a native of Boston, 75 years old, an early settler in Utah and a resident of Provo, died.....8—Prime Evans, of Lehi, dies from lockjaw.....A very destructive windstorm visits the northeast part of Salt Lake City.....10—E. B. Critchlow was elected president of the Salt Lake Rapid Transit company.....11—William McQueen, born New York, May 14, 1842, a well-known mining man, and sheriff of Salt Lake county in 1892, died.....Judge Hall decides that Mrs. Hilton was not the wife of Dr. John R. Park, and hence the latter's estate, valued at \$40,000, will go to the University of Utah.....12—Mrs. May Wright Sewall, president of the International Council of Women, visits Salt Lake.....13—About 5,000 Epworth League visitors reach Utah, and 20,000 will pass through to California in the next two days.....A Merchants' Street Fair will be held in Salt Lake about the 24th, and Ethelyn May Markham was chosen queen for the occasion.....14—The 20,000 League visitors attended Salt-air and the churches; 3,000 went to the Tabernacle where Dr. J. E. Talmage and May Wright Sewall spoke. At the Theater a mass meeting was held at night.....17—A fire in Murray causes great alarm and destroys property valued at \$16,000.....Hon. John Henry Smith was chosen president of the Trans-Mississippi Congress, which opened at Cripple Creek, Colo.....Collector Callister makes formal application for transfer of his office from Helena to Salt Lake.

DOMESTIC—*June 21*—By order of President McKinley, it was declared that on and after July 4, Judge Taft, President of the Philippine Commission, will take charge of the affairs of the islands as civil governor.....23—Adelbert S. Hay, former Consul to Pretoria, and son of secretary of state, John Hay, by accident fell from the third story of a hotel at New Haven, Conn., and was killed.....One hundred lives are lost in a storm and cloudburst which destroyed several towns and millions of property in Pocahontas Co., West Virginia.....24—The Filipino General Cailles, with his command of 650 insurgents, swear allegiance to the United States.....26—J. Pierpont Morgan presents one million dollars to Harvard.....27—The Seventh National Bank, New York, in which Perry Heath is largely interested, suspends.....28—Henry Marquand & Co., brokers, New York, to whom the Seventh National loaned \$1,600,000, suspend.....30—A

hot wave passes over the East and many die and are prostrated in New York and other cities.....The last of the volunteer army passed into history today.

July 1—The heat still continues, east of the Rocky Mountains 100 degrees is reached in many eastern cities, resulting in many deaths; in Chicago eleven persons were killed in one place by lightning.....A big steel strike was inaugurated in Pennsylvania.....4—The hot wave is broken somewhat in the east by storms.....5—Elizabeth Dickenson, former secretary of the Young People's Society Christian Endeavor in the Bronx was baptized in New York Harbor, into the "Mormon" Church.....The annual conference of the American Rabbis is being held in Philadelphia.....6—The Christian Endeavorers meet in annual convention in Cincinnati.....President and Mrs. McKinley arrive at their old home in Canton, Ohio.....*Constitution*, the new cup defender, wins a victory over *Columbia*, the old champion, at Newport, R. I.....The Telluride, Colo., mine strike, which has lasted four days, was settled today, in favor of the miners.....7—Pierre Lorillard, son of the founder of the Lorillard fortune, died in New York, having arrived July 4.....The President's proclamation, opening to settlement, August 6, the Wichita lands in Oklahoma, was made public.....8—The National Educational Association began its convention in Detroit.....9—Minister Wu filed a claim for a half million dollars indemnity, against the U. S. on account of alleged outrages against Chinese in Butte, Mont.....10—The state department received \$95,000, from the sultan of Turkey, indemnity for losses suffered by the American missionary and educational institutions, in Turkey, a decade ago.....The 20th international convention of Christian Endeavorers, held in Cincinnati, closed.....12—The thermometer ranges over 110 in Kansas, a hot wind blowing. The crops will fail.....15—The great strike between the steel manufacturers and workers in Pennsylvania is begun, and 75,000 men quit work.....16—The drought and heat in Kansas is partly allayed by generous local rains.....18—The Epworth League opened its convention in San Francisco.

FOREIGN—*June 18*—A fourth daughter was born to the Czar and Czarina of Russia, and she is named Anastasia.....21—Hoshi Torre, formerly Japanese minister to the United States, was assassinated in Yokohama.....28—A royal proclamation announcing that the coronation of King Edward VII is to take place in June next, was read at St. James Palace amid quaint medieval scenes.

July 4—The Boers still have 13,000 men in the field, and unless the war is ended in the next three months, it is likely to continue for another year.....Prince Von Hohenlohe, formerly general imperial chancellor, died at Ragatz, Switzerland.....14—The anniversary of the fall of the bastille was celebrated in France with great merry-making.....Broadwood's brigade surprised Reitz, capturing Stein's brother and the so-called Orange River government and its papers.....16—A deadlock between the powers over negotiations in Pekin, is reported, arising over proposed increase of customs duties.

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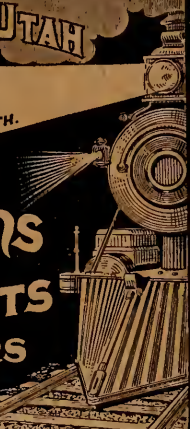
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